







THE  
JEWISH EXPOSITOR,  
AND  
*Friend of Israel.*

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THOUGHTS ON THE TYPES.

*To the Editors of the Jewish Expositor.*

Gentlemen,

HAVING been led at times to the investigation of certain of the types contained in the Old Testament, if I have not been deterred by the apprehensions entertained by many able and pious men from attempting their solution, it has been because St. Paul teaches us both how much they abound in Scripture, and that if they are to be approached with holy awe, yet that we are also to seek their explanation, though with chastened, yet with religious boldness; for certainly there are types expounded by the inspired apostles, and assuredly to our complete conviction, which, I think, might well have escaped the interpretation of a less-gifted interpreter. We know what important types our Lord has either expounded to us, or led us to understand; and whilst thus invited by his example to seek the signification of various facts narrated in Scripture, which evidently import more than appears upon the face of them, we find both an encouragement and a

duty to attempt the solution of their hidden mystery.

Brief as the narrative in the Scriptures is, and confined to what is strictly necessary for our instruction or information, those matters in them which most naturally lead us to seek some concealed signification, are such as do not necessarily appertain to the relation carrying on, and are apparently extraneous; and amongst them there is one event, having this characteristic in a high degree, and embracing various peculiar circumstances, thrice occurring within a small period of time, in so very remarkable a manner, as long to have excited in me, beyond any other in Scripture, a curiosity which till very lately was wholly unavailing; and this indeed was the case for some years past, and I the more despaired of discovering a solution of it, as whilst I felt an intimate persuasion, amounting indeed to certainty, that some important type lay concealed in it, I felt also confident that all the events it shadows out have not yet taken place. The explanation I have now to offer of it will, if found satisfactory, shew

that in these persuasions I did not err.

But before I proceed to handle this matter, I beg leave shortly to recal to your attention an explanation I offered a few years since, in the *Expositor*, in one of a series of letters on the identity of the Old and New Testaments, of another type, on account of the great analogy in the mode of instructing us by it, and by the one I am about to treat of, which the Almighty has deigned to adopt, and also in the subjects, and for a third reason, which will appear hereafter.

I was struck with observing that Isaac, Joseph, and Moses, in times of polygamy and of numerous families, had each but one wife, who was a stranger in each case, and by whom they had respectively only two children, sons, and that in each case the younger son was preferred to the elder, as Jacob was to Esau, and Ephraim to Manasseh; and as, whilst the elder son of Moses was called Gershon, (a stranger,) the younger was called Eliezer (God with us); Isaac sent to a strange country for a foreign wife, and Joseph found one in Egypt, and Moses his in the desert of Midian. It was when reflecting on this extraordinary similarity of a combination of peculiar circumstances in the lives of these remarkable and highly-favoured men, that it occurred to me that each of them is a type of Christ; and thence I was enabled to offer the solution I suggested, that this type thrice repeated was thus to be explained. Christ is the husband of the Church, and the wife, who of herself, through human corruption, is alien to Him and foreign—whom He must seek, but who of her own accord would not seek to place herself in union with Him.

The elder son in each case denotes the first-born, that is, the Gentile branch of the Church of Christ, which, however, is to become inferior and subordinate to the Israelitish branch of it, when the Hebrews shall have received the Gospel. Whilst we admire, in reviewing this extraordinary type, that wonderful merey of God, which to prevent our failing to understand the instruction thus vouchsafed, repeats it thrice, that is, in the holy and mystical number of times, we should be the more disposed to seek a typical sense in any other event recounted to have happened thrice about the same epoeh, and to suppose that it in some measure also relates to the remarkable facts and epochs in the history of the Church.

In the twelfth chapter of *Genesis* we see Abram, with his wife Sarai, who was "a fair woman to look upon," in a Gentile land—that of Egypt. He denies that she is his wife, but directs her to say that she is his sister; and she falls into the possession of Pharaoh the king of the land, without, however, becoming his wife or his property. God plagued Pharaoh and his house on account of this conduct. Pharaoh, enlightened by these judgments, discovers that she is the wife of Abram, restores her to him, and sends them away safely, and with them all the gifts with which he had loaded him for her sake.

Again, in the twentieth chapter of the same book, we find Abraham and Sarah sojourning at Gerar, in the kingdom of a Gentile prince of the Philistines, Abimelech. Abraham denies that she is his wife, but calls her his sister. Abimelech takes her, but does not become her husband. God



inflicts plagues upon Abimelech, his wife, and the women of his household, and reveals to him that Sarah is the wife of Abraham, a prophet, through whose prayers he shall live, if he restores her to him; but that he and all that are his shall die, if he restore her not. Abimelech on this gives sheep, and oxen, and men and women servants to Abraham, restores Sarah to him, and allows him to dwell where he pleases in the land. On this Abraham prays to God in his behalf, and he and his household are healed.

Again, in the twenty-sixth chapter of Genesis, we find Isaac, Abraham's son of promise, sojourning at this same city, Gerar, with his wife Rebecca, who also "was fair to look upon," under the rule of another Philistine king Abimelech. Isaac, fearing to say that she is his wife, says that she is his sister, thus denying her as his consort. Abimelech discovers that she is his wife, and charges his people not to touch either him or her, under pain of death. Then Isaac sowed in that land, received an hundred fold in that year, was blessed of God, and acquired great power and wealth there.

Is it possible to pass these three complicated occurrences in review without being forcibly struck with the extraordinary similarity visible in every material feature of them; with their unimportance as to the general history of Israel, and with their being thrice repeated, as was the type I have before adverted to, and without feeling an entire persuasion that some marked events are foreshadowed by them?

Let us now, in order to endeavour to approach to a solution of this most interesting secret, con-

sider who are the personages which act a part in these events. He who, denying his wife, declares her to be his sister, is in two cases Abraham, and in the third Isaac, and each of these progenitors of our Lord in the flesh, were heads and chiefs of the Hebrews, who all of them were their descendants. I conceive them, therefore, here to typify our Lord as Chief and Ruler over Israel, and its kinsman according to the flesh, the head and husband of the Church. In Sarah and Rebecca, each fair to behold, I see types of the Church the Bride of Jesus Christ; and the solution of the before-mentioned type aids me to come to this conclusion. Moreover the allegory explained by St. Paul as contained in the history of Abraham's sons by Sarah and Hagar respectively, gives me an example of such an explanation, and aids me in arriving at it. But I apprehend the Church, as here designated, is the Church especially, as under the headship of the chief of the Israelitish nation, which may be called its natural state, such as it would have been in, had Israel not rejected the mission to it of its Messiah, who himself never went beyond the precincts of the Holy Land, and says that he was not sent save unto the lost sheep of the house of Israel; and it is perfectly clear, from holy writ, that the Church will never exist in a perfect and beatific state, until Israel shall have received the Gospel, shall be at the head of the Christian world, and be under the rule of the prophesied David its King, its reconciliation with whom is as necessary for its weal as that with its God, in whom, in short, is prefigured its Lord and Redeemer, in avowed union with

whom alone the Church is to be glorious and blessed. It is perfectly clear, from prophecy, that whilst the Christian Church shall be under Gentile headship, or in the possession of the Gentiles, she will be in a fallen and unhappy state. The Church, whose husband is the Mighty Head of Israel, being denied by him, being no more under his immediate rule, nor in immediate relation to him, passed into the possession of the Gentiles; and this is typified by Sarah and Rebecca being respectively in the power of Pharaoh and of the two Abimelechs. As Abraham was Sarah's relation by blood as well as her husband, and as the same was the case with respect to Isaac and Rebecca, that relationship these husbands did not deny; neither does our Lord deny his affinity to the Church; but his nearest and dearest tie to it is denied, as it were, and lies concealed, so long as Israel, being alien to the Gospel, the headship of the Church is in Gentile hands. These Gentile heads of the Church have an illegal possession of it; they should at once have restored it to its lawful owner—they should have preached the Gospel to Israel, and brought it under divine blessing to its Lord. We learn from distinct prophecy, that for neglect and oppression of Israel the Gentile world is to suffer dreadful calamities, and the most fearful judgments of God; these are doubtless the punishments inflicted on the king of Egypt and the kings of the Philistines, and their families and households. We know from prophecy that the Gentile Christian nations, warned by and in consternation at these tremendous chastisements, are to carry back the Hebrews to their

native land, acknowledge the spiritual headship of Israel, (that is, restore the bride to the bridegroom,) and load it with gifts and presents; and to offer the richest gifts and presents to Him, who at this time also, will be greatly and visibly blessed of God, and will appear the triumphant Head and Lord of the Church. And these events seem undoubtedly to be shadowed out in those transactions, in the course of which Sarah and Rebecca are replaced by the terrified Gentile princes mentioned, in the acknowledged and undisturbed possession of their husbands, to whom, in two instances, they then make munificent donations; and the husbands then also are visibly blessed and protected by the Almighty. In the transactions, moreover, at the court of the first Abimelech, our Lord is also foreshadowed as a prophet, and as a powerful intercessor, to whose prayers the life of man is granted.

We see in Scripture that both Sarah and Rebecca were long barren after marriage, and that their subsequent fertility was under a particular dispensation of God; and we know that the great increase of the Church is not to take place till a late period of the world, when God will employ the converted Jews as his messengers, to call the unconverted Gentile nations to the Gospel.

The league which took place, and the union which long prevailed between Abraham and Abimelech, after the restoration of Sarah, appears to denote that harmony which shall prevail between the Israelitish and the Gentile Christians, when the Great Ruler of Israel shall be the visible head of his Church.

It will now appear what is my



third reason for prefacing the solution of the last-mentioned type by that of the other. There is a visible connection and analogy between them, in their subjects, in the nature of the types, and in their being each thrice repeated.

And let us admire that wonderful mercy of God, through which he has vouchsafed to us the earliest knowledge of his dispensations respecting us, that the state of things admit of, by type as well as by prophecy.

Scarcely has man fallen, when by the ordinance of sacrifice, (one most unquestionably of heavenly appointment, as is demonstrable,) his redemption by vicarious blood shed by him was pointed out. Scarcely was a chosen race separated from the rest of mankind, and selected to be the depositaries of divine truth, and the kinsmen of the incarnate God, the Messiah of Israel, when, by the two types I have now commented on, the most important events regarding his Church, and the future fortunes of the two great divisions in which the human race was henceforward to exist, were thus powerfully adumbrated; and they were no doubt each repeated thrice, in order to call our attention to them the more forcibly, and to render the more indubitable and satisfactory the explanation of them.—I am, &c.

Your's, W. Y. K.

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QUESTIONS ON EZEKIEL.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I BEG leave to propose the following questions to your correspondents relative to Ezekiel's prediction of the restoration of Israel.

I.—Chap. xxxix. 22—29. Does the prophet here foretell a future restoration of *all* Israel from their final captivity?

II.—Ibid. ver. 29. Does he declare that this deliverance will be distinguished by this specific character, that God will never more hide his face from them? (Comp. ver. 25.)

III.—Ibid. ver. 28. As also, that after that deliverance, none of them shall be left among the Heathen?

IV.—Ibid. ver. 22. As also that the day of their full deliverance is also the day of the destruction of Gog? (Comp. ver. 8—13.)

V.—Chap. xxxvii. 7. xxxviii. 11, 16, 19. As also that they shall have been restored to their own land, *before that* Gog shall meditate his attack on them?

VI.—Chap. xxxix. 22. And that all of them shall be converted on that very day, and not before, in which Gog is destroyed; and know then Him whom they did not know before, viz. THEIR GOD?

VII.—Chap. xxxviii. 17. And that not only Ezekiel, but the inspired prophets of old time prophesied that Gog should invade the holy land?

VIII.—In what other prophecies is Gog predicted? Was Sennacherib a type of Gog? (Isa. x. 12, &c. xiv. 25.) And was the northern army a type of him? (Joel ii. 20, &c.)

IX.—May it not be inferred from chap. xxxix. 22, that the old prophets, in predicting the deliverances of Judah and Israel, prefigured by the same their full and final restoration and conversion, as here foretold by Ezekiel?

X.—What king or kingdom is intended by Gog? (See Bp. New-

come's Ezekiel, Robinson's Theological Dictionary, Michaelis' Hebrew Bible, Poole's Synopsis, and Bochart's Phaleg.)

XI.—What is that blasphemous kingdom in chap. xxxv. which just at the end of the captivity makes an ineffectual attack upon the holy land?

XII.—What are the principal references to be made from the thirty-fifth and following chapters of Ezekiel to the other Scriptures, explanatory of those chapters?

TEXTUARIUS.

REMARKS ON THE TYPICAL CHARACTER OF JOB.

To the Editors of the Jewish Expositor.

Gentlemen,

WILL you permit the insertion in your periodical work of a few plain remarks on the typical character of Job, as expounded by Συναγωγος in the number for January?

I would ask, may not the coincidences, which your correspondent has pointed out in the books of Job and of the Lamentations of Jeremiah, be very rationally accounted for, without having recourse to his hypothesis of Job being a type of suffering Israel? Would it not have been somewhat extraordinary, if there had not been such coincidences in two elegiac compositions in the same language, and that too the language of a people, whose literature was so confined; and particularly as the author of the later composition undoubtedly knew and venerated, and consequently had studied the more ancient one? Have not such coincidences been found, not only in writings of poets of the same country, and of those of different ages and countries, where we could perhaps suppose the later to

have borrowed from their predecessors, but also in compositions, where this supposition is altogether inadmissible, as is the case in those of the poets of Persia and of England, before there existed any literary communication between those countries?—Concerning the other quotations similar questions may be put. I am, then, quite at a loss to perceive in such coincidences any ground for the hypothesis mentioned.

But, passing farther notice of the Lamentations of Jeremiah, concerning which it has been much doubted, and, for aught I see, may still be doubted, whether they do not rather refer to events already taken place, than predict future calamities, I shall examine the foundation which it is said this hypothesis has from the book of Job itself.

Your correspondent rightly considers it necessary to the establishing of his hypothesis, to trace the agreement between the prominent parts of the account of Job and those of the history of the Jewish people, as far as the type is yet fulfilled; and he proceeds farther to chalk out the remainder of that history from the unfulfilled part of the supposed typical account. He finds, in the *external* afflictions of Job, the captivity of the Jews by the king of Babylon; in the *personal* and most grievous afflictions of Job, the destruction of the Jewish state and the dispersion of the Jews; in the speeches of Job's pretended friends, the insults which the Jews meet with from the nations among whom they have been scattered; in the remonstrance of Elihu, the benevolent interference of the Christian; in the appearance of Jehovah, the second coming of Messiah to his temple; in the

humble acknowledgments of Job, the complete conviction of the Jews, and their reception of Jesus as their Messiah; and lastly, in Job's final and unmixed prosperity, he finds the like enjoyed by the Jews, when gathered once more to their own land. All this may look very well; there seem to me, however, to be several defects in this sketch, and there is particularly one, which is so manifest and material, that I am astonished it did not occur to your correspondent, as subversive of his whole scheme. There is in it no provision for the *first* coming of the Messiah; no place for the offer of the Gospel by Jesus Christ himself, although his disciples offering it many ages after, are important enough to be represented by Elihu. The testimony, too, given by God to Job's character, (chap. ii. 3.) before his second trial, is totally inconsistent with that of the Jews before their dispersion. Job's *personal* afflictions were sent to try his *virtue*; the calamities which overtook the Jews were the punishment of their *iniquities*, when they had *filled up the measure of their fathers*, by rejecting and putting to death *the Lord of glory*. These are, in my opinion, fatal incongruities. The exposition of your correspondent is, no doubt, very favourable to the Jews, for in it they will scarcely meet with their *stumbling-block*. — I am, Gentlemen, Your's, &c. N.

Aberdeen, March 11, 1826.

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RABBI CROOLL TO REV. GEORGE  
HAMILTON.

My worthy Sir,

I would beg of you to excuse this liberty in addressing to you

the following few lines, as I have noticed long since some Jews that turned Christians, and knew very little about the religion they have embraced; but I am of opinion that a Jew, before he is converted, ought first to be acquainted with all the principles of the religion he embraces, or else he will be neither a Jew nor a Christian. But how careful ought a Jew to be and particular, before he casts away the religion of his forefathers, which is standing up now more than 2000 years, the first religion revealed by God himself to the whole nation of Israel. I, as a true Israelite, would submit therefore to you the contents of this paper, for the sake of information. I also must confess that I am ignorant in great part of the Christian religion, which I should like to know, and I hope that you will have the goodness to explain to me every particular, that I may clearly comprehend it.

#### Contents.

In the Old Testament we do find that the name of God is expressed by different words, yet still every one of them signifies God, or Lord. As for instance,

*Elohim*, God, or Lord; *Jehovah*, God, or Lord. The first noun is plural, therefore some Christians will have that it signifies the Trinity. But the question will be, What is Jehovah? This is only a singular noun. Does this word signify God only according to the belief of the Jews? or, though singular, still does it mean the Trinity? There is also *Jah*, God; *Adonoy*, God; *Eil*, God. Are these plural, or singular? Do they all mean only God? or do they all mean the Trinity?

When you say in common con-



versation, "my Maker,"—"my God,"—or "Almighty, the Creator of heaven and earth," or "God bless me;" do these names signify only God, as the Jews will have it to be; or do each of them always signify the Trinity?

1. "And Elohim (God) spake unto Noah." (Gen. viii. 15.)

2. "And Jehovah (God) said unto Abraham." (Gen. xii. 1.)

3. "I am Jehovah," (God.) (Exod. xx. 2.)

4. "Thus saith Jehovah," (the Lord, or God.) (Isaiah xlv. 1.)

5. "And the hand of Jehovah," (God.) (1 Kings xviii. 46.)

Who is here the speaker? is it only God; or is the speaker the Trinity?

We find often in Scripture the word דורות, (dorous) generations. I should like that you would be pleased to explain to me the following passages. But oftentimes the word עולם is joined to the former word. This word in English is construed always *for ever*, or *perpetual*. This word I shall leave out from the above two passages, "And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for generations." (Gen. ix. 12.)

"One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance in your generations, as ye are, so shall the stranger be before the Lord." (Num. xv. 15.)

In each of these two verses the word *generations* is used; now what is the meaning of this word; does it mean for a number of generations, and then to cease; or does it mean in your generations:

that is, so long as there will be a generation in this world, or as long as this world shall exist. I remain, your's, &c.

JOSEPH CROOLL.

Cambridge, March 2, 1826.

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REPLY OF REV. G. HAMILTON TO  
RABBI CROOLL.

Killermogh, Durrow, Ireland,  
March 4, 1826.

Sir,

THE letter with which you have favoured me, contains several questions, which appear to refer to supposed contradictions between the doctrines of the Old Testament and of the New. There are many persons in England to whom you might have applied yourself with much better hopes of satisfying your doubts, and I regret your questions were not addressed to some of them. I cannot allow myself to suppose that your selection of me for your correspondent, was influenced by the hope of an easy triumph over a weak advocate of the Christian cause; such a proceeding would have been uncandid in the extreme—and dismissing every such feeling, and regarding you as a fair and open antagonist, who is desirous of exhibiting what he deems inconsistency and contradiction in the Christian Revelation, I proceed, in reliance on the divine blessing, to reply in the spirit becoming an advocate for truth.

Your first question is, "Do these names (Jehovah, Elohim, Adonai, Eil, in the Hebrew Bible, and God, my Maker, the Almighty, as used in common conversation) signify only God, as the Jews will have it to be? or do each of them always signify the Trinity?" I reply, that these names in common

conversation denote always, the Trinity in Unity, and the same in Scripture, unless the context contains some restriction, to one or other of the divine persons who constitute this Trinity.

The doctrine of the Trinity is the distinguishing doctrine of the New Testament, and in our reasoning with you we adopt the following process:

First, We prove that the doctrine of a plurality of persons in the Godhead is not contrary to the Old Testament.

Secondly, We prove the inspiration of the New Testament, and the divine mission of Jesus of Nazareth, by arguments which you cannot controvert without overthrowing those by which you prove the inspiration of your law and the divine mission of Moses. This point I urged in my letter to Rabbi Herschell, (Lon. 1823,) and it has never been answered.

Thirdly, We shew, from the New Testament, that it reveals to us the existence of *three* persons in the Godhead, Father, Son, and Holy Ghost, whose "glory is equal, and whose Majesty is co-eternal."

In stating this to be a judicious arrangement of the argument on our part, I do not mean to assert, that all other modes are weak and insufficient: admitting, on the contrary, that some arguments conducted in another way are forcible, and must, to all but Jews, be conclusive, I adopt the above as presenting the most simple aspect of that truth, which I regret to think you, Sir, and your brethren reject.

Your second question refers to the frequent application to your law of the expressions, "perpetual generations," or, "generations for ever." "Does it mean,"

you enquire, "for a number of generations, and then to cease, or does it mean, in your generations; that is, so long as there will be a generation in this world, or so long as this world shall exist?" I reply that it means, "so long as there shall be a generation in the same circumstances as those under which the precept was delivered;" and that continued to be the case with the Jews until the destruction of Jerusalem. The word *for ever* is taken in a limited sense, (Exod. xxi. 6. 1 Sam. i. 22.) by the confession of your own writers.

The spirit of the question goes to establish the perpetuity of the Mosaic law; and on this point I refer you to the prophecy, (Jer. xxxi. 31.) for a promise of the establishment of a *new covenant* in the latter day, a period when there shall be a *priest* not according to the Mosaic law; (Ps. cx. 4.) when *the legal sacrifices will not be required*; (Ps. xl. 6, 7.) when *incense* will be offered in a manner prohibited by the law; (Mal. i. 11.) when there shall be *priests and Levites* taken from among the Gentiles; (Isa. lxvi. 21.) when the *altar* of the Lord will be erected in Egypt, and sacrifices offered on it; (Isa. xix. 19, 21.) and when *the feast of tabernacles* shall be kept by strangers. (Zach. xiv. 16.)

I refer you next to the Scripture proofs that the Mosaic law was altered. The law respecting beasts killed for food *in the camp*, or *out of the camp*, in Lev. xvii. is said, (ver. 7.) to be, like Num. xv. 15, which you quote, "a statute for ever unto them throughout their generations;" yet it was repealed. (Deut. xii. 5, 15, 21.) The law of usury varied. Exod. xxii. 25, prohibits taking usury



from *the poor*;" Lev. xxv. 35—37, enlarges the provision to *him that is waxed poor*, and Deut. xxiii. 19, 20, includes all Jews as distinguished from strangers in the prohibition. Legal restitution for stolen property is fixed (Exod. xxii. 1.) at five, or four-fold; in Solomon's time it was seven-fold. (Prov. vi. 31.) The age at which the Levites were to minister is fixed by the law at twenty-five; (Num. viii. 24.) David altered it, (1 Chron. xxiii. 24.) to twenty, and Ezra confirmed it. (iii. 8.) The conclusion we draw from all this is, that in declaring the law of Moses to be now abrogated, the New Testament does not contradict the Old.—I am, Sir,

Your humble Servant, G. H.

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QUERY TO THE EDITORS.

To the Editors of the *Jewish Expositor*.  
Gentlemen,

I HAVE ever felt a strong interest in that ancient people of God, the Jews; but my attendance at some meetings of the London Society, together with the perusal of some of the latter numbers of the *Expositor*, have awakened my attention to the opinion held by yourselves and many others as to the prophecies, relating to their final restoration to Palestine. Hi-

therto I have been satisfied with an opinion that those prophecies were only to be understood in a spiritual view; but have taken up that opinion without due examination of the Scriptures. The object of this note is to request you will devote a line in your periodical, directing me to that publication which will best elucidate this matter; that work which you conceive embraces the most Scriptural and extensive view of this interesting subject.

The prophecies being commonly set forth in strong and figurative language, I wish to have before me what you conceive the best reasons for understanding those referring to the Jews in a *literal sense*.

Many of your readers, I suspect, would be glad to avail themselves of a reply somewhat at large to this inquiry, if you can devote space to

May, 1826. A READER.

✍ This request may, we hope, call forth the sentiments of some of our correspondents on the subject referred to; but in the mean time we recommend to "a Reader," an attentive perusal of Mr. Faber's two volumes on the Restoration of the Houses of Israel and Judah.—ED.

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NOTICES OF BOOKS ON JEWISH SUBJECTS.

*Discourses on Prophecy. By John Davison, B. D. late Fellow of Oriel College, Oxford. Second Edition.*

THESE discourses are the substance of twelve sermons preached in the Chapel of Lincoln's-inn, at the Lecture founded by the Right Rev. William Warburton, Bishop of Gloucester.

The chief aim and purpose of these discourses is, to unfold the prophecies of the Old Testament, in that chain of divine dispensations in which they were given. To contemplate their structure and order, their use and design, to the persons to whom they were promulgated; and from all to evince their divine original. At the same time he desires to ex-

hibit the moral and doctrinal contents, as well as the predictions, and especially to mark the providence of God by which the declared designs of the Almighty are brought to their fulfilment.

In this survey he proposes to consider both the local predictions, which were more immediately connected with the history, and also the evangelical prophecies which were given in each period.

We cannot too highly approve of the plan of Mr. Davison's work, nor too earnestly express our hope that it may be followed by others; thus shall prophecy be raised from a system of mere nominal calculations, and from the sole purpose of controversy, to that elevated department of Biblical literature which it should possess.

We propose to follow the author through the different ages of prophecy, as far as the limits of such a miscellany as the Jewish Expositor will allow, and in each to submit such opinions as, to the best of our judgment, we have been able to form in the perusal of the book, both in regard to those passages which we are happy to mark with approbation, and those wherein deficiencies are to be noticed.

As to these, we wish it to be understood that we consider every allowance to be made for one who has laboured in a somewhat uncultivated field of study, and of that wide extent, that every part could not be attended to with equal care.

We have generally to observe, that the local and historical predictions appear to us to be very fully unfolded; while the evangelical prophecies, and those which

relate to the blessings of the last times of this world, are not so completely set forth.

For convenience we shall divide the line of prophecy into four parts; the patriarchal age, the Mosaic, that of Samuel and David, and the age of the prophets from Jonah to Malachi.

The *patriarchal age*, in respect both of its history and the prophecies revealed therein, has been so slightly sketched by Moses, that we think it a happy circumstance that so much subsidiary information has been afforded us in the New Testament. The eleventh chapter of the Epistle to the Hebrews teaches us, that Abel and the servants of God who followed, looked up *by faith* to a heavenly country; and confessing they were strangers and pilgrims on the earth, extended their view to a resurrection to come. Hence an explanation of the primæval promise of "bruising the serpent's head" is afforded us. It is shown to include a promise of deliverance from the power of the grave. Abraham, we are told, looked for such a heavenly country; and Moses, on the same principle, left the court of Pharaoh, for "he had respect to the recompence of reward." Our author, however, conceives that the primæval promise given to Adam was not express as to any particulars, but revealed a Redeemer, who, in some way not explained, should repair the loss suffered by transgression, and cancel or mitigate the interdict of the divine sentence, and thus convey a principle of hope and encouragement. It appears to be his opinion that neither in the writings of Moses is the doctrine of a future life expressly declared, nor was it given in the primitive

revelations vouchsafed to fallen man.\*

Coming to the *Mosaic age*, we entirely agree with our author that the mere Sinai covenant did not include the promise of a future life, and we also consider that thanks are due to him for the manner in which he explains the law, and demonstrates its Gospel tendencies. The burden of the ceremonies, and the inward demands of holy affections which its precepts contained, must all (he says) have showed to each Israelite his inability to keep the law, and have awakened within him the knowledge of sin. The Israelite, thus made to ascend above the law, must have sought refuge in all the higher views which he could learn or discover, in order to his obtaining favour with God; from this more elevated faith his peace and hope were established; this higher state of mind, however, would be necessarily proportioned to the conceptions he was enabled to form concerning the primæval promise, and the Abrahamic covenant which had been handed down to him.

In viewing the prophecies of Moses, our author remarks particularly on those that relate to the dispersion of the children of Israel after they shall have corrupted their ways. Here we have to express our regret at finding that he does not go on, as Moses has done, to the exhilarating view of the dispersed people repenting, and returning back to the favour of their God. (See Levit. xxvi. and Deut. xxx. xxxi. xxxii.)

As to the question, whether Moses has any where in the Pentateuch expressly delivered any prophecy respecting a future resur-

rection, we would offer for consideration that passage in his song wherein the Almighty says, "I kill and I make alive."\*

After a suspension of prophecy for 400 years, it again commences in the *age of Samuel and David*, an age in which the revelations given to Samuel and Nathan, are followed by the Psalms and other prophecies granted to David.

A first and important prophecy meets us in the ministry of Samuel, viz. his prediction that David should be enthroned as king. Of the character of this prophecy, and of its fulfilment, Mr. D. thus forcibly writes:†

"A prediction that the youngest of the seven sons of Jesse, then a young shepherd, was heir of the kingdom of Israel—none contributing more to the preparations of this event than Saul himself, whose hostility placed David in the way of power, by the necessities of just self-defence; the decree of prophecy turning the counsels of Saul to counterwork their object. The sequel of things often retrograde in the expectation, and apparently receding from the event, offering an example of prophecy brought to its completion, whatever may be the mazes and flexures through which it has to work its way."

Of the evangelical prophecies given in the life of David, the first is that which was conveyed to him from the vision of Nathan.

Our author, as several other commentators have done, determines this to have a double sense, and to refer to Solomon immediately, and remotely to Messiah.

On so important a prophecy we

\* *אני אמת ואחיה*, *I will cause to die and I will make to live*. It is to be observed, that the Jews consider these words to express the resurrection of the dead. (See Levi on the Prophecies, vol. i. p. 54.)

† Page 195.)

\* Page 536.



cannot avoid making some remarks. Where the simple sense of prophecy can be consistently adopted, surely it must be preferred. The chief difficulty in the application of the whole prophecy to Messiah arises from the words, "If he shall commit iniquity;" but should a more accurate translation be substituted, "Whosoever (רשע) shall commit iniquity," it will harmonize with the words of Psalm lxxxix. 30, "If his children forsake my law," and will then contain nothing inconsistent with the character of Messiah.

The reference to Messiah of Nathan's vision and of the consequent prayer of David, we conceive may be further concluded, from a comparison of it with the last words of David, (2 Sam. xxiii.) especially if, in the seventh verse of this chapter, the interrogative form be used, "Shall not my house be so with God?"

The prophecy (1 Chron. xxii.) which is referred to by Mr. D. and is supposed to coincide with Nathan's vision, if closely attended to, we consider will be found to refer to a separate revelation given to David himself respecting his son Solomon.

From the Psalms and the prophecies contained therein, our author has selected those which relate to his regal, victorious, and triumphal character (Ps. ii. xlv. cx.) But we are indeed disappointed as to the manner in which he speaks of that psalm which eminently describes Christ's sufferings. He says, p. 216,—

"The sufferings of Christ have also a place in the twenty-second psalm. But it is remarkable, that although some particulars of that psalm are

specially pointed to our Saviour, (as in ver. 18.) the psalm itself discloses no such personal appropriation of them. It begins and proceeds in the name of David; consequently the right prophetic sense of this psalm could not be understood till later times."

Did not the second psalm expressly exhibit the Messiah speaking, "I will declare the decree, &c." and did not the sixteenth psalm intimate by its language, "Thou shalt not leave my soul in hell," that not David, but Messiah, spoke? And when the twenty-second psalm may have been sufficiently attended to, the depth of the afflictions of the foregoing part, and the animated praise and triumphs of the latter, should not the Israelite have concluded that the psalm is throughout the language of his Messiah?

The *prophetical age*, from Jonah to Malachi, commences with Uziah, king of Judah, and the contemporary kings of Israel.

On the history of this period our author makes these just remarks:—

"They who have not turned their minds to consider the actual contents of ancient prophecy, may not be aware how nearly it amounts to a complete history of the Hebrew people; there is not a known event of any magnitude, within these limits, attaching to them as a people, which had not its place in the antecedent warnings of prophecy. In a certain sense history has been the interpreter of prophecy, but to the Israelite prophecy was more the interpreter of history, it gave him the intelligible notion of the approaching events; and it supplied him with the reasons of God's providence in bringing those events to pass."\*

The first most important event

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\* Page 247.

within this prophetic age, was the utter dissolution and captivity of Israel. This event was foretold by the prophets Amos, Hosea, and Isaiah; by the last of whom it was declared that "Within threescore and five years shall Ephraim be broken that it be not a people." (Isa. vii. 8.)

Mr. D. observes with satisfaction, that in Amos and Hosea consolatory and evangelical prophecies follow the denunciations of captivity. In Amos a prospect is afforded of some state of restitution, when the tabernacle of David that is fallen shall be built up; and in Hosea the promise "that he will ransom them from the power of the grave."

Similar observations may be made respecting the prophecies of Isaiah. After he has declared against Israel the captivity to come, he goes on to speak of "the Prince of Peace," and afterwards to describe that ultimate period when the Lord "shall set up an ensign for the nations, and shall assemble the outcasts of Israel: Ephraim shall not envy Judah, and Judah shall not vex Ephraim:" and they shall say, "Though thou wert angry with me, thine anger is turned away and thou comfortedst me." (See chap. vii. and to end of xii.)

After Israel was carried away captive, the following events occurred in the reign of Hezekiah king of Judah. He, being invaded by the king of Assyria, is miraculously delivered, after Isaiah had by prophecy assured him of such deliverance. He is restored to health, after a sickness which threatened him with the loss of life. Then he is visited by ambassadors from the king of Babylon to congratu-

late him, and after this Isaiah declares to him the captivity to come on his people, and that they shall be carried away to Babylon.

Concerning the prophecies of Isaiah relating to these events, Mr. D. makes these observations:\*

"The Assyrian deliverance and the Babylonish captivity were both predicted by one and the same prophet; the prediction of the deliverance was of an event at hand, but against all imminent appearances; the prediction of the captivity was of an event remote and beset by the uncertainties of time, and the improbabilities of present experience; for why should Babylon, a weaker and friendly state, do that which the Assyrian, in the fulness of his power, was unable or not permitted to do? In the midst of Hezekiah's public and private joy the veil is drawn aside, and the opposite scene disclosed, to chasten the exaltation of man, and to teach the principle of humility and self-recollection, under a sense of the unseen extent and variety of God's providence."

Of the same Babylonish captivity, other prophecies had been given.†

"They begin, (says our author) at a distance from the event; they are clear and literal; they are copious, and delivered by several prophets in succession; they comprehend a view of the moral reasons of the calamity, of its duration, of its issue, and of every material point connected with it."

It has been observed that consolatory and evangelical prophecies follow the denunciation of the captivity of Israel. We may remark the same to have been consequent on Isaiah's foretelling the captivity of Judah in chap. xxxix. for immediately after follows that line of Gospel prophecies, which

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\* Page 273.

† Page 272.



proceed from the beginning of the fortieth chapter to the end, and which commence with the command of Jehovah, "Comfort ye, comfort ye my people, saith your God; say unto Jerusalem, that her warfare is accomplished, that her iniquity is pardoned."

Rapid transition is the character of prophecy; sometimes it passes from the type to the antitype; at other times in other ways, but most frequently from a view of present or nearly approaching affliction, to final blessings.

Some impressive observations of our author on this subject are thus stated:\*

"How can we think (says he) but that such scenes of ruin and confusion, such times of perplexity and dismay, were not afflicting to the minds of faithful servants of God, few as they might be, who could not escape the doubt and disquietude attached to the mysterious course of Providence which was before them. The later psalms perfectly express this kind of perplexity, in the agitations and importunate enquiries of an afflicted faith; 'Lord, where are thy old loving-kindnesses which thou swarest unto David in thy truth?' (Ps. lxxxix. 49, and lxxiv. 2, 10.) In the face of these troubles the evangelical prophecy was interposed; it opened new resources of hope to the faithful servant of God. The promises of a better covenant; discoveries of God's unchangeable purpose of mercy, and the prospects of a future state of life and immortality."

In perfect unison with the consolations here described, we have always contemplated the prophecies of Habakkuk. His words at the close of his prophecy are remarkable: after a lively picture of spreading and apprehended desolations, he cries out, "Yet will I rejoice in the Lord; I will joy in

the God of my salvation." This passage, and that in the preceding chapter, "The just shall live by his faith," our author considers as purely of evangelical import. He cannot, however, coincide in opinion with those who believe the vision (chap. ii. 2—4.) to be *literally and singly a prophecy of the coming of the Messiah*. (See page 545.) We beg to refer on this point to that part of the Epistle to the Hebrews where the words of the vision are quoted, and from the full examination of which we conceive the original passage may receive much illustration. It is introduced by the apostle, (Heb. x. 37.) but antecedently he had directed their minds to "a better and an enduring substance in heaven," (ver. 34.) and subsequently to "Faith, (that by which the just shall live) as the substance of things hoped for, the evidence of things not seen." Does not all this context appear to raise our minds to a view of that coming which the vision declares as one above any common temporal deliverance, even to the coming of the Redeemer himself?

In our author's observations on the prophet Zechariah, upon Joshua crowned a type of Messiah, he makes these useful remarks:\*

"In truth there is both reason and sublimity in prophecy, and we shall scarcely understand it, unless we are prepared to follow it in both. Its sublimity is, that it often soars far above the scene from which it takes its rise. Its reason is, that it still hovers over the scene of things from which it rose. It takes the visible or the temporary subject as the *οραματικόν* (if I may borrow the word) of its enlarged revelation, and yet by that subject it governs its course—having in the visible subject both the *aptitude* of its representa-

\* Page 302.

\* Page 339.

tion, and the *immediate pledge* of the future truth."

Concerning the last of the prophets, Malachi, our author observes, that—

"When prophecy was about to be withdrawn from the ancient people of God, its last light was mingled with the rising beams of the 'Sun of Righteousness;' resigning its charge to the *personal precursor* of Christ, it expired with the Gospel on its tongue."

We have now passed over the important part of the volume before us, that which relates to the structure of prophecy, and which comprehends a view of the ages of the world from Adam to Malachi: a part on the *fulfilment of prophecy* remains. On this subject we can do no more than enumerate the topics which our author discusses, which are these:

1st, The propagation of the Christian religion among the nations of the Gentiles.

2d, The Dispersion of the Jews.

3d, The great apostacy.

4th, The fall of Nineveh, Babylon, Tyre, and Egypt.

5th, The Ishmaelites and the four kingdoms of Daniel.

In the foregoing remarks we have freely noticed such deficiencies as appeared to us in Mr. Davison's work, the correction of which, we trust, may tend to improve the principles of the prophetic survey by him pursued.

Of the general plan which our author has pointed out and followed, we again express our sin-

cere approbation, and earnestly recommend it. We are persuaded that in this department of sacred literature, we should attend to the whole system of prophecy, as given in the successive dispensations, closely observing the local circumstances from whence each prediction takes its rise, and following them in their rapid transition from nearer to sublimer objects, attentively watching the moral and doctrinal instructions on each occasion conveyed, and the consolations in each prophecy afforded, and tracing that particular providence which appears conspicuous in the events leading to the accomplishment, wherever both prophecy and fulfilment are placed before us.

Our author's excellent remark on the peace and tranquillity infused into a believer's mind, from the view of such providence, shall form our conclusion:\*

"It gives to him (says he) the assurance of knowing that the system in which his place and being are cast is in the hands of God, not only as foreknowing that which is to be, but as administering the plan, and executing the ends of his providential government; in the midst of all the tumult, of the seeming disorders, the vicissitudes and wayward course of this world—all things in it, and every combination of them, whether in the fortunes of kingdoms, or in the more private state, being under an intelligent and gracious Ruler's controul."

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\* Page 62.

## PROCEEDINGS OF THE LONDON SOCIETY.

## POLAND.

JOURNAL OF REV. A. M'CAUL.

*(Continued from page 65.)*

THE continuation of Rev. A. M'Cauley's Journal, during a journey made with Christian Czersker, has been lately received. We insert it without abridgement.

*July 6, 1825.*—Until I left Ostrow, no Jews appeared. At twelve o'clock arrived at a colony of Germans, where a preacher comes only once a year. I therefore determined to preach to them. More than forty grown persons, some very old, assembled. I preached from the words, "How shall we escape if we neglect so great salvation?" They were very attentive, and shed tears. After the sermon, distributed German Tracts and Homilies. A colonist from another colony came, and begged me to visit them also, saying that the colony lay in my road; that he would send horses for me, and would afterwards drive me to the next Jewish town. I therefore told him to give notice to the congregation, and that I would stop to preach. Two persons here bought German Bibles, and one a New Testament.

*July 7.*—At six o'clock the horses came to fetch me to Great Pabroszcz. I arrived about seven o'clock. The people soon began to assemble, and in an hour about sixty had come together. I therefore began the service. Preached from the words, "Except ye repent," &c. Before the sermon was over, about a hundred persons had assembled. Many stood outside the windows, which had been removed. It was truly gratifying to observe the attention with which these people heard the word of God, of which they had been for twenty-one years nearly deprived; in the latter time hearing it only once in twelve months. After the sermon I distributed Tracts and Homilies, and sold two German Bibles and nine New Testaments: of the latter I might have sold more, but had none left. The poor people offered me money,

and when I would not accept it, they offered it to Christian, and seemed quite grieved because neither of us would take it. Found here some truly Christian people, one an old man of seventy years of age. They complained with tears of their situation, and besought me most earnestly to visit them again. They lent me horses to bring me to Zambrow, where I arrived about three o'clock P. M. Here are eighty Jewish families, but no rabbi. From the burgomaster's, we went into a house and told the Jews whom we found there, that we had some copies of the prophets to sell; one cried out, "Oh, I know you! I know you!" and seemed hostilely disposed. This, however, did not deter two others, one sixty years old, from coming. They were both unlearned, but listened to us, accepted Tracts, and bought each a copy of the Prophets. In the course of the evening there came from twenty to thirty Jews, all unlearned. They heard, without opposing, what we told them, and accepted Tracts with thanks. There came several Jewish women also. Many of the Jews asked for the Bible in Jewish, but we had none. These visits did not cease until past eight o'clock. After I had arrived here to-day, a German came, who had followed us eleven English miles to buy a Bible.

*July 8.*—This was market-day here, so that we had Jews from all the neighbouring towns and villages to beg Tracts. Sold four copies of the Prophets and three Jewish New Testaments. It is remarkable that out of all the Jews who were here this day, not one was learned, so that we could only speak to them simply and earnestly, as they were not able to make a single objection. Several asked for the books of Moses in Judæo-Polish, and others for the Prophets. When we showed them the Prophets in Hebrew, they answered, "What good is it to buy them; we can read the words, but we cannot understand them." Never, until this journey, did I so strongly feel the necessity of a Judæo-Polish translation of the Bible. We have now tra-

velled nearly one hundred English miles, have spoken with great numbers of Jews, have distributed a great many Tracts in Judæo-Polish, but not one in Hebrew.

*July 9.*—Set out at seven o'clock in the morning, and at four o'clock P. M. arrived at Tykocin, a town containing a Jewish population of 4000 souls. First waited on the burgomaster, then on Dr. L. whose acquaintance I had made in Warsaw. He received me in a most friendly manner, and as he is physician here, gave me much useful information, and promised to introduce me to some of the most respectable and learned Jews. Returned to our lodging and began to distribute books, but as the Sabbath was just commencing, only four Jews came.

*July 10.*—Went with Dr. L. to visit a rich Jew. He heard what we had to say, but said he was not sufficiently learned in the Bible to dispute with us. He begged us to leave the Hebrew Prophets and New Testament, and he would send us the money. He also accepted Tracts. Having stated to him the essentials of Christianity, we left him. In the afternoon we visited the rabbi. He received us very coolly, and asked us what we wanted. We replied that we wished to speak of the Messiah. He said it would be in vain, we should never turn him from his faith: if any one would offer him millions of money, or threaten him and his family with death by fire, or water, or sword, he was ready to die for his God. To which I replied, "If God gave him strength to do so?" He said, "No, I have strength enough; God has given to every one two ways; I can be as wicked as I will, or as holy as I will. It is useless to talk. I am a man who have studied well. I know all your questions. (Quoting several of the prophecies which we allege.) I am a Jew. The Jews do not change their religion. They have been 1800 years in captivity, have been under all sorts of kings and religions, and are still Jews. God himself, though he blames us for our sins, says we are *stiff in faith*; (quoting the passage,

'Ye are a stiff-necked people.' He knew that we should be stiff in faith." I had in vain attempted to say, that we brought no new gods; that we believe nothing more than what is in the Bible, &c. He would not hear. I therefore told him I would go; but first gave him an earnest warning, and went to our lodging. Dr. L. soon brought a Jew to us, but he was unlearned, we therefore explained to him the chief truths, and gave him a Tract. Immediately after came four others, all unlearned, but who heard willingly. Then came five, of whom two were learned. After this we had visits continually for two hours. Some women also came and begged Tracts. There stood groups before our windows reading the Tracts which they had received. At last three Jews came together, one very learned. He first explained his idea of the Messiah, and that the deliverance wrought by him would not be so much corporeal as spiritual. All nations would come to the knowledge of God, and all would have *Olam habbo*. I then told him my view of the Messiah, showing that he came as the second Adam, to repair what the first Adam had undone; that he must come twice, &c. He said, "We agree tolerably; but how is that reconcilable to reason, that the Messiah, a man, should be a sacrifice?" I replied, "The point to be examined by us is, whether revelation asserts this; if so, we must believe it." He then argued a good while against the fact that Messiah is already come. At last he asked, "What do you believe concerning Messiah—is he a man?" Christian replied, "No, he is the Lord our Righteousness." "There," said he, "we agree again; Messiah is God—our Redeemer (*גואל*) is none other but Adonai himself." He now went on to speak of the Commentaries and Talmud, of which he was a zealous defender, and tried to explain away some shocking passages which we proposed to him. At last he said he must go, as it was time for prayer, but promised to come to-morrow. We were pleased by his friendly manner. During this dispute many Jews had as-



sembled: they received tracts, and went away.

*July 10.*—In the morning I preached for the Germans, in a small Roman Catholic chapel, which is lent to them once in the year, when the minister comes. There assembled more than fifty Germans, but the chapel was filled with all who understood German, amongst the rest, at least fourteen or fifteen Jews. I preached from Heb. ii. 3. At twelve o'clock, after our return, the Jews came in numbers to receive Tracts, and to dispute. With one we disputed on the necessity of adhering solely to the Bible; but his answer was, "What great wisdom (חכמה) is it to know the Bible? in a year or two one might learn it all by heart, and then there would be nothing more to learn; whereas, we may spend a whole life in learning Talmud and the commentaries, and so would go on increasing in knowledge." I dined with Dr L., and returned a little before five. The Jews were waiting before the windows, and so soon as the door was opened twelve Jews came in, three of them learned men, one of them, he who disputed with us yesterday. I began the conversation by reminding them, that we were not setters forth of strange gods, that we believed in and worshipped no graven images, and that we made none, according to the second commandment: that we could therefore say with our whole heart, "Hear, O Israel, the Lord our God is one Lord," only that we interpreted this passage, as the elder Rabbis, and especially the book Solah, of three persons; that even the modern Jews always spoke of three, God, Holy Spirit, and Shechinah. To this, one replied, that the Holy Spirit was only a power, or attribute of God. We asked him, who made man? He replied, God. Is then the Creator of man very God? He replied, yes. Hear then what Job says, "The Spirit of God made me," &c. He replied, that is said figuratively, as when you say that you make something with the hand, although the whole body and mind is engaged.

*I.* Can we provoke and embitter a mere power?

*Jew. No.*

*I.* But here it is said, they provoked and embittered his Holy Spirit.

*Jew.* In this passage, Holy Spirit means God.

*I.* Yes, without doubt it means God, but a particular divine Agent. From this subject, we proceeded to the deity of the Messiah. Christian quoted Jeremiah xxiii.: but the Jews replied, that the altars were also called Jehovah. This dispute about the deity of Messiah lasted a long time; but I was not able to take part in it, as the Jew who yesterday acknowledged the deity of Messiah engaged me to prove to him that Messiah should have no human father. I quoted Isa. vii., Jer. xxxi., and showed him the necessity of it, in order that Messiah should be a sacrifice. But he insisted on having the words, "Messiah shall have no human father." During all this time, there was a concourse of Jews continually coming, receiving tracts, and going. Such as were learned, asking various questions. All the Prophets, even those bound up with the New Testament were sold, and several Jews, both young and old, came afterwards with money in their hands, but we had no more. In the meanwhile, Christian had a dispute concerning the Talmud, with a very hot-headed young man. He shook from head to foot, and could scarcely speak. When Christian showed him some of the abominations of the Talmud, he cried out, Oh! do not pain me so; you will cause me a fit of sickness. Another young man came, respectably dressed, and calling me aside, asked, what was the meaning of our journey. I told him, that it was from love to the Jews, and that all we wished, was, that they might search and see whether we spoke the truth. He said, "that is only reasonable; but it is a work not of a few days, but of a year, yea, and perhaps of ten years. Besides, if one should be convinced and should confess it, he would expose himself to contempt and persecution." I replied, we must be ready to expose ourselves even to death, as Daniel did.

*Jew.* Yes, but we are not all Daniels.



I. True, but God will give us strength.—He then bought a Jewish New Testament, and went away. He also took a copy of each of our tracts. These disputations, and this concourse lasted till eight o'clock, when we were too tired and oppressed by the heat to continue. We reckon, that there were at least 200 Jews with us this day, many of them learned, as they asked for the tracts in Hebrew. Towards dark, three Jewish boys came, and tore a tract before the windows; Dr. L. told me, that a rich and learned Jew, speaking of us, had said to him that we had proved out of the Prophets, that Jesus is the Messiah. He added, "I can do that myself, but we must not understand scripture so literally, we must philosophise upon it." This day distributed the remaining homilies and tracts to Germans.

*July 11.*—At eight o'clock came two Jewish schoolmasters, one forty years old; he was spokesman. He came to enquire what we meant by distributing books, and travelling about; we answered, that we did so out of love to the Jews, that we considered them to be in error, and wished to communicate to them the way of salvation: explained to him also the points of difference between us, and especially, how we wished them to study the pure word of God. He replied, that he himself lamented much, that the Jewish youth neglected the Bible, and preferred the Talmud; he thought that they ought to study the Bible, until they were twenty or thirty years old, and that every Jew must acknowledge, that the Talmud is not to be compared to the Bible. I told him, that a young Jew had said yesterday, that there was no wisdom in the Bible. He exclaimed, with much warmth, the man is worse than a heathen, and I would tell him so to his face, though he were the Rabbi himself. But the commentaries are good, and the authors were certainly learned men. I answered him, by showing him Rashi's assertion, that the Hiddekel is the river Nile. This staggered him. I then asked him, did he believe that Lot had made **מִצְרַיִם**, (Gen. xix.) because it was Easter? To this he gave no an-

swer. I then asked him, did he believe, that God had helped to circumcise Abraham, as Rashi also says. He made motions, to signify what he thought; but did not speak, as other Jews had come in. At last, after a conversation, he lifted up his hands, and said with much emotion, "If you have the truth, God help you," and soon after went away. Then came several Talmudists, men from twenty to thirty years old, who disputed strongly for the Talmud. One said, What do the Christians possess, that they have not stolen from the Jews. All their wisdom is contained in the Gemara, whence they have stolen it. But we soon made them all ashamed, by producing the above interpretation of the Hiddekel. When this party went away, others came; so that we disputed with learned Jews from eight until one o'clock, without one moment's intermission. From this hour none came, until six o'clock, when they remained until past eight o'clock. We had also several visits from Germans; two said, we cannot rest so long as you are here; we must come and see you. It is such a joy to us to be able to speak to a minister, who professes the same faith that we do. A Jew came this afternoon, and expressed a wish to become a Christian; we exhorted him to remain patiently, and enquire further. As he was a poor man, we gave him a New Testament in Judæo-Polish. After dinner also, when we were quite alone, two young Jews came, and purchased a Judæo-Polish New Testament. In the evening four Jews disputing with Christian, spoke most bitterly against Jewish converts. At last, Christian said, "I am myself a Jewish convert, and I am not ashamed to confess Jesus Christ the crucified." They were rather confounded. The schoolmaster who had in the morning spoken his real sentiments, now from fear, took part with the Jews, and vindicated the wisdom of Rashi.

*July 12.*—Before ten o'clock we had no Jews. At last, two young men came, with whom we spoke concerning the necessity of studying the word of God without Rashi. One disputed

a little at first, but when we showed him a few passages he ceased, and listened to what we had to say. A strange Jew from Sokolo came, and asked for tracts. In the afternoon, one of the young men, who had been with us in the morning, came and bought a New Testament. But it was not long before he returned, and begged that we would take it back, as the Melammed had threatened to turn him out of the school: we took the book, and returned the money. At four o'clock, a crowd of Jews came; and amongst the rest, the young Talmudist, who had disputed so violently on Sunday afternoon. He began with Isaiah liii.; and attempted to prove that it had been in fulfilment from the beginning of the world; as the soul of Messiah ben Joseph had been suffering all that time. He grounded this upon the participle מלל. He attempted to show that there was a Messiah ben Joseph, from Isa. xi. (Manasseh and Ephraim.) He then asserted, that Messiah was only for the Jews. In this, he could produce no verse from the Bible, and we opposed Malachi i. 11. But this he interpreted of the Jews, dispersed amongst all nations: we showed him Isa. xix.; he was obliged to confess that this prophecy did belong to the Goim: but when he read the verse, "Blessed art thou Egypt," &c., he cried out, yes, but they will never be a holy nation, a peculiar people. This dispute lasted until past eight o'clock. When going away, this young man wished that God might lead us into all truth; and I blessed the Jews, wishing, that the Lord would pour out upon them the spirit of grace and supplications, and bring them to their own land: upon which they thanked me, and wished that God would give us a good journey.

July 13.—Set out from Tykocin, at four o'clock in the morning, and soon after ten arrived at Wyssoki, an insignificant place, containing but few Jews. We went to visit the Rabbi, but found that he was absent; gave two young men tracts, and soon after, several came to the inn. We distributed about fifty tracts, some to wo-

men; and disputed until three o'clock: we found no particularly learned Jews. At three o'clock we set out for Zaremb; where we stopped to have the horses fed. An old Jew, a beggar, came up to the waggon: I said, "You appear to be an old man;" "Yes," said he, "I am ninety-six years old." "You are near the grave, you must soon appear before the righteous judge." The old man cried bitterly, and said, "That is true, we are all sinners: but I once had a house of my own, and then I gave alms; I did good to the poor, and the Baal darshan (travelling Jewish preacher) always ate at my table." I soon convinced him that this was not enough, in order to justify him before the heart searching God. He again wept most bitterly. When I told him of the only refuge of sinners, he heard me attentively, and did not say the least to contradict me. I gave away three tracts to other Jews. At eight o'clock arrived at Zaremb; a still more miserable place than the former. The following day proceeded to Warsaw.

#### JOURNAL OF MR. HOFF.

THE following extracts are taken from the Journal of Mr. Hoff, contained in a letter, dated Petrikaw, February 13, 1826. The account of the Jewish merchant, with which it concludes, is highly interesting.

From 20th April last, to the 10th of May, Mr. Wendt and I stayed at Petrikaw.

May 11.—W. departed for a neighbouring town.

May 12.—Being ascension-day, we had divine service.

May 13.—I departed to visit one colony, and two towns. In the colony I preached, instructed some children, administered the Lord's supper, distributed tracts, and made some arrangement for a kind of a Sunday-school during the summer, as the children of the colonists are generally entirely neglected during that time, by which neglect there is an

increasing ignorance with regard to religion among the Protestants.

*May 16.*—I had a conversation with a Jew, from the Prussian frontiers. He knew those books already, which I showed him, telling me, that he had got them from a superintendent, near Königsberg, and that that clergyman argued with him on the second Psalm, proving to him that it refers to the Messiah; and that besides him, several other Jews had been present at that conversation. It caused delight to me thus to observe some effect of the activity of the Jewish Society at Königsberg; especially their having sent Jewish books to the surrounding clergy, with the request to direct the attention of the Jews to them. In the afternoon I returned to Petrikau. During my absence, I received a letter from a young learned Jew, whose acquaintance I made in the year 1823; (some account of him may be found in my letter of January 1823 :) I had not seen him since that time, nor heard much about him. In this letter he communicates to me his present entire conviction of the truth of the gospel; calls the Lord Jesus his God and his Redeemer; mentions his need of repentance, and uses other similar expressions. May the spirit of truth lead him into all truth!

*May 17.*—On the road, where the horses were fed, I conversed with the Jewish hostess. Nobody, except herself and a little girl being at home, I asked her, what holiday they had on that day? She answered, we celebrate the same feast, which the Christians do. I asked, do you celebrate Pentecost? She replied, yes. I told her, that this could not well be the case; showed her the reason thereof, spoke to her on the depravity of our nature, and the necessity of the renewal by the Holy Spirit, and recommended her to pray for it. She listened attentively, and seemed affected by what I said.

*May 25.*—I received letters from Königsberg. By that of the Rev. Dr. Weiss I learnt, that though the Jewish Society there had to bear up against several discouraging circum-

stances, yet, the blessing of the Lord attends its operations.

*May 29.*—I proceeded to Tomaszow: the protestants there wish for our advice concerning the building of their church. Here I met with a Jew from Berditchef; as he knew those young men who went to Berlin, and also our books, I conversed a long while with him on the truth of Christianity. He objected very little, and, therefore, I could speak to him on the different prophecies in a connected manner, and exhort him to seek salvation in the Lord Jesus.

*July 3.*—I departed again from Petrikau, to visit Jews and Christians, at the repeated request of the latter. In the evening I reached a colony. I performed here divine service.

*July 4.*—I distributed books among the poor colonists. Afterwards I went to visit the Jew, who lives there. He and his family celebrated the sabbath by sleeping. However, he awoke, and arose at my arrival. I asked him, whether he thus should keep the sabbath; or not rather, by reading the Thorah? He replied, "One cannot read all the day long." I soon however found, that he was very ignorant of the word of God. I therefore spoke simply to him, his wife, and children, on the truth as it is in Christ Jesus. The Hebrew Polish Tract, which I offered to him, he could scarcely read; but accepted it thankfully, observing, that he should request his father in law to read it with him. At my departure both he and his wife expressed their gratitude for the book given to them.

I afterwards took my way to B——, a little town, where many Jews and Christians live. I arrived near evening, and was soon visited by a Jewish youth, to whom I spoke and gave a tract. In the evening, I had a long conversation with the Protestant schoolmaster there and my landlord, on true religion, which conversation we concluded late in the evening with prayer.

*July 5.*—I preached twice to Protestants, and administered the Lord's supper; spoke to two Jews, to whom I also gave tracts.



*July 6.*—I was visited by Jews. The first who came this morning, were two Jewish tradesmen. As these were simple people, I spoke to them on the knowledge of the truth, and on my motives for interfering with the Jews concerning religion. They listened for a while, and then one turned to the other, saying, "Well, he speaks like a pious man." I offered books to them, which they accepted thankfully. Meanwhile, the cantor of the synagogue came in. After an introductory conversation, I showed him the passage, Hos. iii. 4, 5, requesting a satisfactory explanation of it. He tried to give it; but finding some difficulty, he commissioned one of the two others present, to fetch Rashi's commentary for him. I then tried to explain it to him, by referring to other passages, and took occasion to show him how we learn to understand the word of God by itself without comment. He then ceased to argue any more, but requested a book. He then went over to the room of my landlord, and there read it with some other Jews, who joined him. Afterwards he returned it. I asked him, whether he had found any thing to which he could object; but he gave no distinct answer, only requested that I would give him another. This I did, and thus he went off. In the afternoon, several other Jews came for books. May here the promise be fulfilled, that the gospel is preached to the poor! The greater part of those Jews who visited me were very ignorant. One of them, a youth, knew at least something more about "the traditions of the fathers." I therefore conversed with him about several passages of the Bible, relating to salvation by Christ.

*July 7.*—This morning I was visited by an opulent Jew, who was present when I conversed last year with the Jews at L——. This man tried to subvert the proofs brought from the Bible, by the fables of Rabbi Jonathan. He quoted several of the narratives of that Rabbi, by which it is said, he confuted the arguments of the Christians, and showed the inconsistency of their religion. The conversation

terminated by his buying a copy of the Prophets, and requesting me to lend him the New Testament in Hebrew. This I did, until the time when I should again visit B——. Before this man left me, an old Jewish devotee entered the room, probably a chasid. His dress and behaviour served to assure me, that I had to do with a pharisee. He soon began to argue against the holy truth, "God manifested in the flesh;" and then spoke on the dignity, which a man could acquire before God by his works. In answer to this I addressed his conscience, dwelling strongly on the truth, that the law works only death unto condemnation. He soon became silent, left the conversation to the former Jew, and went away. About noon time I departed, and took my way home by Z——, where the Rev. Mr. B. lives. Soon after my arrival there, I had an opportunity to give a tract to a Jewish lad. This drew more children about me, to whom I gave books. In the evening, Mr. B. and I went out for horses. In the house where we went for this purpose, I met with a Jew, and entered into a conversation with him. This conversation lasted about an hour, and at my request, he accompanied us to Mr. B.'s, where we continued it with the Bible before us, until late in the evening, when he accepted several tracts, and departed in a friendly manner. May the Lord shower down his blessing on the seed sown on this journey!

Though I must postpone the report about another longer missionary journey, which Mr. Wendt and I afterwards made together; yet still I feel inclined to relate here an event of a later period, by which my faith was strengthened, and my hope nourished; for though the good seed too often falls on unfertile ground, yet here and there it falls on good ground, and brings forth fruit in silence. After our return from the missionary journey, which I shall describe in my next letter, I undertook another journey to L——, where I had met with a favourable disposition in the Jews last year. My object was to see, whether

I could find any effects from the books distributed among the Jews there. Being arrived, I informed some Jews of my being there, especially I sent word to the merchant, who gave me much hope at my first visit last year. (An account of my first interview with him may be found in my letter of May last year, particularly Sunday 23d.) As I intend to state here only what concerns him, I shall omit the rest. The Jews celebrated at this time their feast of Sukkoth, and therefore he visited me; but on the second day, after my letter had reached him, he informed me, that occasionally he meets with some other young men to read the New Testament, and they explain it to each other as well as they can. But they are compelled to do this very cautiously, as the zeal and hatred of the Jews have been kindled by the books distributed. The following circumstance will show this. Besides the New Testament, I had given him a copy of Tremellius's Catechism. As this book contains the Christian creed, he thought proper to keep it secret. He therefore concealed it in his warehouse, where he now and then shut himself up to read it. On one such occasion, he was suddenly called for, and went out quickly, leaving the door open, and the book where he had been reading it, intending to return as soon as possible. But during his absence, his brother-in-law entered the warehouse, and finding the book, he directly tore it to pieces. When K. returned, his brother in law told him with great joy, that he had found one of the heretical books and destroyed it; thinking probably, he had rendered a service unto God by this act. K. thought it prudent to bear this silently, and thus lost his book.

Notwithstanding this, he makes use of all proper opportunities, to direct the attention of others to the New Testament, which appears from the following observation of his. Several Jews discussing a matter, could not come to a decision. K. at length decided it, by a passage from the New Testament. When his decision was received with approbation, he

told them from whence he took it, and exhorted them likewise to read the New Testament.

I conclude with the following narrative related by himself:—He deals in wool, and therefore travels frequently about to purchase it. On one of these journeys, he was obliged to stay for some time in the cottage of a peasant, where several people were assembled on account of the baptism of the peasant's new-born child, which baptism was to take place on that day. The people, as is customary on such occasions, employ themselves in drinking brandy. Mr. K. reminded them of the solemn rite which they were about to perform. He asked them, "Do you thus prepare yourselves for the holy rite which you are about to enter upon, and do not you know, how you thus blaspheme Christ, whose image you have near you on the wall." The people, astonished that a Jew should say to them such things, gazed at him. As he added other observations, they removed the bottle and the glasses, sat round the table, and requested him to tell them something more about these things. He complied, and told them as much about Christianity as he knew from the New Testament. The poor people were delighted with his conversation to such a degree, that they requested him to become godfather to the child. This, of course, he declined on several accounts. When he at length had prevailed upon them to desist from their request, they desired him to give them, at least, a sermon. He consented, and addressed the parents on their duties toward their child, exhorting them particularly to communicate to him the knowledge of Christ as necessary for salvation.—After several hours' stay, he departed from them in an affectionate manner.

Though I would not assert, that Mr. K. is yet a converted man, I may say, that he is not far from the kingdom of God; and that, under many discouraging circumstances. This instance encourages much the hope, that the Word of God, distributed among the Jews, operates in silence, to the glory of Him who sent it.



JOURNAL OF REV. W. F. BECKER.

(Continued from page 100.)

THE conclusion of the Journal of the Rev. W. F. Becker has been received, from which we insert the following extracts:—

*Lublin, Aug. 29.*—I had another conversation with Greenfeld, the Jewish philosopher. I asked him, whether he had thought over Dan. ix., as he promised when here last. He said, he had read an explanation of it in the Jewish book called “Seder olam Suda kabbalah rabboth,” where it was stated that the founder of the Christian religion died 110 years before the time of his death as reported by Christians, that this happened under Jan hammelech (the king,) Alexander the Great. To show him that this was false, I told him what Josephus had written of our Saviour. But he seemed indifferent to what I told him as well as to what he had read. I then read to him the 9th, 10th, and 11th chapters of Romans, on which he made no particular reply. He found fault with the translation of the New Testament, and made some critical remarks on Isa. viii. 23, as rendered in the “Talmudical and Rabbinical Passages,” published at Berlin. After he was gone, the young man came who lately showed himself favourably disposed to Christianity, and stopped a long time with me. I read again with him many passages from the Old Testament, and shewed to him also, that Messiah must be God as well as man. Whilst he was here, more Jews came, some of whom were from other places. We spent the rest of the day in conversation about the Messiah, and passages from the Old Testament were discussed till it was almost dark.

*Aug. 30.*—Three Jews were here from Samoso, eleven German miles from Lublin. They asked for books, which I gave them; they will take them to that place, which is a town larger than Lublin.

*Sept. 1.*—One young Jew, who had been absent from Lublin, hearing of me on his return, came here

and enquired very anxiously about the meaning of my labouring amongst the Jews. He was well acquainted with the Old Testament, but confessed that he knew not how to obtain forgiveness of sin. I pointed out to him the way of salvation by faith in the true Messiah, who had become an offering for sins, as predicted by the prophets. He consented to the explanations I gave him of several passages respecting the Messiah—wished very much to have a copy of the Old Testament, and of every tract. I supplied him with the last. Another young Jew, who is a servant of a rich Jew, returned a New Testament which he had bought, saying, his master would not allow him to read in it because it was not true; “but I,” said he, “like it very much, and believe that it is true.”

*Sept. 3.*—Many seem to give credit to our testimony respecting the first advent of Messiah, and I hope also, that many of the tracts distributed here have been read, there being no rabbi here now, and the other in a small place near Lublin being ill, so there is hope that no general order will be issued for their destruction. And I have also heard that the blasphemous book, “Toldoth Jeshua,” is at present very much circulated by the Jews here, by which they seem willing to prevent any good arising from our books: we have distributed many copies of the key to it, by which, we hope, through the blessing of God, it may be unlocked, and discovered to be false.

*Sept. 6.*—To-day I had a conversation with a Jew from Piaskie, a small town three German miles from hence, which gave me much pleasure. He asked me first the reason of our labouring amongst the Jews; and then, what I thought to be the cause of their punishment. Having answered these questions, he asked farther about the keeping of Mosaic law, Sabbath, &c.; to which I also gave the usual answers. He then told me, that he and two more Jews at Piaskie had thought much about these things; that they met together privately to examine the matter; that they were obliged to keep it secret

from their parents; but that, in case they should be discovered, they would defend themselves. Their attention has been turned to this by the works of a rabbi at Lemberg, who has published a Hebrew Bible with his own comment upon it, rejecting that of Rashi, with a translation of it in German, and also a book called קרני משיח, the horns or strength of Messiah. He also told me, that this rabbi had caused a great stir amongst the Jews in Galicia, and had many followers. At parting, I supplied him with a copy of each tract, one of "Passages from Sohar," and he bought a copy of the Prophets and New Testament, for which the Rev. I. Karge became answerable, the Jew not having sufficient money left.

*Sept. 7.*—Two Jews came to me; one of whom bought a Hebrew Bible, but afterwards returned it, because 7s. 6d. was too much for him to pay.

*Sept. 8.*—Taking a walk I met a Jew, who had often been with us in Warsaw, where he formerly lived for three years, but since the commencement of this year had lived at Konskowola. By our conversations, and the reading of the New Testament, and the Society's publications, he is now fully convinced of the truth of the Christian religion. Calling upon me afterwards, he told me, that he had a friend at Konskowola, who was also convinced; to whom, no doubt, he has been made useful. Both would be baptized if they had the means of supporting themselves afterwards.

*Piaskie, Sept. 13.*—Myself and Christian Czerscher arrived here from Lublin.

*Sept. 14.*—I went to the synagogue, and found it crowded. Being all engaged in reading and chanting, I did not speak to any within, but told one outside, that I had Hebrew Prophets to sell. Afterwards I attempted to speak to one near the public-house, but he was unwilling to hear any thing, saying, "Don't you know that we are fasting to-day?" and added something about their wanting no admonisher. But about five o'clock, Jews began to come to me, and after a short time, a very great number gathered,

or rather crowded around me. Unwilling to let them at once press into my room, which would not have contained all, I stood on the stairs before it, preaching, and explaining to them passages from the Old Testament for some time. The total number before and in the house was, I think, not much less than an hundred. Many of them heard me attentively whilst I set the truth of the Messiah before them. Then many came into my room, with whom I continued to speak on the subject, and distributed books till after nine o'clock at night.

*Sept. 15.*—This morning early, the concourse of Jews commenced again, there being also a fair this day, and so I was for more than three hours incessantly engaged in distributing tracts, speaking and conversing with Jews. All heard me with tolerable attention; one or two answered to my statements. In the afternoon also some Jews were with me, amongst whom I distributed several tracts. The Jew who was with me in Lublin stayed with me a long time, and so did one of his friends, of whom he had formerly spoken. The conclusion to which they had now arrived was, that they believed the Christian religion to be from God. In the New Testament, he said, they had read to the 12th chapter of St. Matthew.—I have not sold any Prophets or New Testaments here, but have distributed 140 tracts, of which, many will be taken, I hope, to different places around, by the Jews who have been at the fair. Late this evening, one Jew who had been among the crowd this morning, came like Nicodemus, to hear something more. He asked, what was the purpose of our travelling, and what became of those who were baptized. To the first question I told him, that it was to make the Messiah known to the Jews; and to the other, that they must learn trades or earn their bread by their labour. He asked several more questions, but before he had told me his reasons for asking them, we were interrupted by people coming into my room, and he seemed to wish to conceal the true object of his coming so late.

Sept. 20.—We arrived at Belzic about one o'clock, and telling to an old Jew in the Jewish public-house where we stay, that we had the Old Testament and the Prophets to sell, it was immediately made known, and Jews came in directly, to whom we spoke, and gave tracts, which lasted till almost eight o'clock at night. After our being here became known, there were, as usual, a great number of Jews; some of whom conversed with us in a friendly manner, while others were rather rude. An old Jewish teacher enquired about the Old Testament, but finding it was without commentary, he would not have it: this gave me again opportunity to relate the fable of the king's son and his lamp, applying it to them, others being present. Another old Jew came, and taking me alone asked, Why is the *Y* (in the name of *ישו*, Jesus,) put to his name? it is written *ישו*. I answered, "Because it belongs to the root," showing it to him in the Dictionary, and the New Testament, where it is properly written. Then, taking me again aside, he asked, "Who is the Christus?" I replied, "The same as Messiah in Hebrew."

Another old man came in, and after a short conversation he said, "I will not speak with you, for you are neither Jews nor Christians" (*goim*;) meaning, that we were no Jews, because we wear boots, and have shaven our beards; and no Christians, because we know Hebrew. Another ran in, crying, "We do not believe in him;" and then went away again. Another after having heard some proofs from the Old Testament, that Messiah must have come, also went away crying at the door, "They do not understand *Tnak*" (the Old Testament.) Some from another place had torn the tracts they had received. With others, however, we could converse; they heard our statements, and made modest objections. The number of tracts we distributed this day amounted to sixty-six. One Jewish New Testament had been stolen. One offered two francs for a copy of the Prophets, but when I agreed to let him have it, he withdrew. Of two young Jews who had heard

of me during my stay at Lublin, and who had been willing to come there, one in particular expressed his satisfaction with our explanations of the prophecies, and asked for a copy of each tract, in order to read them privately. Both wished to embrace the Christian religion, and were willing to learn some trade. It seems, that their intention was already known, for when they were here again in the evening, the aunt of one of them followed him into my room beating him.

Sept. 21.—Some more young Jews came for books. The son of our Jewish innkeeper bought a copy of the Prophets. As the Jews were preparing themselves for their day of atonement, which commenced this night, and therefore no more came to us, we left Belzic, and set out for Opole, three German miles farther. Almost immediately on our arrival, I entered into conversation with the Jewish innkeeper and other Jews who surrounded me. As they also spoke of the approaching feast-day, I asked the innkeeper, Do you really believe that you will have forgiveness of sin to-morrow night?

He. We must believe that.

I. But do you *know* it?

He. Knowing we do *not* know it.

I. If you believe in Him of whom the prophet Isaiah says, that "his soul should be made an offering for sin," and if you pray that God would for his sake forgive you your sins, you will then know it, for of him it is written, "He was wounded for our transgressions, he was bruised for our iniquities." Some time after I had another conversation with some of the same, and several other Jews. I spoke to them of the coming of Messiah; refuted Toldoth Yeshua; and read and translated to them Isaiah liii., to which they listened with attention. Some made objections against the Messiahship of our Lord, and said, there had been many false Messiahs; which I answered. Then I offered them some tracts, of which, however, they read but little, returning them again, saying, they had no time at present. Amongst these tracts, was that entitled "Helps for self-examination;" but they



returned that also. I then went through the town in order to show my paper to the burgomaster. Passing along by the Jewish houses, I heard them crying and lamenting over their sins. Though this, which was the case in many houses, sounded very terrible, yet I cannot say, that there appeared any real contrition; and the lives of too many of the Jews after the day of atonement show, alas! that even this is but formal. May the Lord give them that true repentance promised in the xiith chapter of Zechariah. In the evening, I went into the synagogue. It was crowded to excess. It was exceedingly hot; many sat before the door. The number of females, contained in several rooms, was perhaps, not less than 700; that of the men could not be much less. The cries of this multitude were terrible, and could be heard at a great distance off. An immense number of candles were burning, one for each person. As they must not touch any thing to-morrow until night, I was told that they had three meals to-day, and that before the last meal every married man receives thirty-nine blows, and gives as much money as he is able. All this, is to make atonement for their sins. Oh! did they but know Him, who "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world!"

*Sept. 22.*—I had in the public-house a conversation with some females; I related to them a great deal of the history of the birth, life, and sufferings of our Saviour; read to them from the Judæo-Polish New Testament, part of Matthew v., and showed them, that he was the Messiah, and that through faith in his sacrifice only, we could receive remission of sin. To all which they listened attentively, and it seemed to make some impression. With some that came from the synagogue I also conversed, and gave them books. With one who is assistant to a school-master I read something in their prayer-book, on which I made remarks, and afterwards in Tremellius's Catechism, for which he asked me, and then took it to the synagogue.

Some had gone there also with tracts, upon which, the rabbi seeing them, had become very angry. In the afternoon some more came to me for books. After the service at the synagogue was over, we had long conversations with the Jews in the house where we are staying. They were, as usual, relative to the Messiah. Many Jews made objections, and answered to our statements; men and women were present. The son of the landlord, who had a written copy of the Toldoth Yeshua, and another Jew, grieved me much with their false story of our Saviour contained in that book. I told them, it was their duty to read also the testimony of four persons contained in the New Testament, and to compare it with this book, written by one who had not even mentioned his name. Several consented that the Messiah must have come once. I spoke a great deal, and only wish the Lord may bless it. The conversations lasted till nearly eleven o'clock at night.

*Sept. 23.*—I addressed some Jews in the house, but none seemed willing to enter into further conversation. One young Jew seemed both last night and also to-day angrily disposed. I fear the rabbi has done mischief. The schoolnic, or school superintendent, an elderly Jew, who spoke reasonably last night, was repeatedly called away by the others, to which he observed, "What harm is it to me?" One young man came for books, to whom I gave two tracts, but he soon brought them back. Since then, no more came for books, nor would any of them buy the Old Testament or Prophets, because they were without Rashi's commentary.

*Lublin, Sept. 24.*—I was visited this afternoon by two Jewish students. One of them had been here before, and had received tracts. He wished to-day to have some more. I conversed with them for some time, and showed them, as usual, that Messiah must have come, and that our Saviour was that Messiah promised in the Old Testament; also, that the commentator Rashi had been no prophet; that the things contained in Toldoth Yeshua



were false, &c. The one who had not been here before pleased me much, seeming to comprehend and to consent to my explanations of the passages of the Old Testament.

*Sept. 25, Lord's-day.*—Preached again for Mr. Karge; the two Jews mentioned yesterday were present and attentive.

*Sept. 26.*—I spoke with two Jews: one was at first unwilling to hear any thing, but I showed him the truth in love, and he was then attentive. The other, whose habitation had been burned down, accepted some tracts, and attended to what I spoke to him. The two Jewish students also were here: the one in the morning, expressed the pleasure he felt in the service yesterday. As he was desirous of reading something more, and wishing to have a copy of the Prophets, I lent him a Judæo-Polish New Testament until brothers Wermelskirch and Reichardt should come here. The same was the case with the other. I had a long conversation with him, from which I perceived that he wishes to become a Christian. He was pleased with the proofs in tract, No. 8; asked whether many Jews became Christians; and heard attentively what I told him of the Messiah. I left him a New Testament in Hebrew, as he understood it well.

*Sept. 28.*—Early the above-mentioned student came with another young Jew of rich parentage, who bought an Old Testament, and a copy of the Prophets. The first is anxious for the arrival of Wermelskirch and Reichardt, as he wishes to have further instruction in Christianity.—At noon we left Lublin, and travelled that day as far as Konskowola (five German miles.) On our arrival there we put a number of tracts in our pockets, and went into the streets. It was about the time of their evening prayer, the school-servant calling them already to school. We approached a number of Jews standing in the street, telling them, we had the Old Testament and Prophets for sale. This afforded an opportunity to converse with them, and in a short time their number rapidly increased. The conversation

was, of course, of the Messiah's advent, and of the time when this was to be. The greater part of them listened attentively: one or two of them replied to my statements. After some time, their number having much increased, many omitting to go to school, both myself and Christian were engaged in conversation, which lasted for a considerable time, after which, I distributed tracts. Having returned to our lodging, it was but a short time before a number of Jews resorted there: amongst them was the sub-rabbi. With him I had a long conversation on Daniel ix. 24, &c. He endeavoured to prove that the word Messiah, occurring twice in those verses, referred to Cyrus, who had been killed. I showed him, that this was impossible, as there were 434 years time between the one period and the other; so he did not succeed. One of the Jews who was with him, bought an Old Testament, and begged me very much for a New Testament for his children. As he would not pay any thing for it, I lent it him till some of us should come again, taking down his name. I distributed some more tracts.—Late at night, I gave also an address to the Germans, at which there were two Jews present. Both of them wish to become Christians. One had been with me at Lublin. He stayed with me till about eleven o'clock, and came again early in the morning, and could hardly be persuaded to leave us.

*Sept. 29.*—We proceeded on our journey. At Kniewishof I spoke with some Jews, and distributed a few tracts, and so I did at Koszenitze, a chief seat of the Chasidim, where they have a famous rabbi. The Jewish landlord, *who was already well acquainted with the New Testament*, begged me much to give him one, which I did. A young Jew contradicted a great deal, but was at last obliged to give up his point. We spoke on Dan. viii. 13, and Zech. ix. 9, showing that Messiah must once appear in poverty, and once in the clouds of heaven. At Ryzewol, where the horses were fed in the afternoon, I distributed some tracts, and where we

stopped at night, I had a conversation with a learned Jew till almost eleven o'clock.

Sept. 30.—I offered in another Jewish public-house the Old Testament and Prophets for sale; and showing that excellent tract, No. 8, one well dressed Jew took it up, and read in it for some time. He also heard attentively what I spoke of these things. When about to go he returned the Tract, but before we actually started he came up to our waggon, saying, "Give me that book back; I have read it before, but I wish to read it again."

### GERMANY.

#### EXTRACTS FROM THE JOURNAL OF MR. C. G. PETRI.

MR. C. G. PETRI, who has hitherto, as our Readers are aware, been an agent of the Society at Detmold, has recently been appointed a missionary of the London Society for promoting Christianity amongst the Jews. The following paper contains an account of his labours during the latter part of the last year, while he laboured for the Detmold Society, but as the facts which it contains bear upon the objects of the Institution, they are offered to the perusal of the readers of the *Expositor*.

At Neakirchen I had a conversation with some Jews in the inn on the subject of Christianity. One of them made a seeming opposition to my arguments, but only to avoid suspicion on the part of the other Jews who were present; for he had formerly not only declared his conviction of the truth of the Gospel, but also openly professed it. He came to me on the following morning with another young Jew, for the purpose of conversing with me. So far from contradicting, he declared his conviction that the Protestant system appeared to him to agree exactly with the spirit of pro-

phesy. I endeavoured to confirm him in this view, by comparing the prophecies referring to the character of the Messiah, with the Gospel history of Jesus Christ, his coming into the world, his doctrine, holy life, and miracles. He expressed the great satisfaction he felt in conversing on these topics, and wished that the Jews would embrace Christianity. As to himself, he had not yet, as he said, entirely got rid of the prejudices of his old religion; but he would continue to study the Gospel, hoping that the light of it would more and more dispel the clouds of unbelief and superstition which had enveloped him. He purchased the Prophets in Hebrew, and accepted copies of all the Tracts I had with me. He had formerly received a New Testament from me, and by his conversation I found that he had made a good use of it. Among the other Jews with whom I spoke, some received willingly the word of truth; others rejected it. At G. I could only converse with the rabbi, as all the other Jews there were slaves of infidelity or of superstition. The rabbi commended the excellency of the doctrine of the Gospel, but had not yet come to a conviction of the divinity of Christ. He spoke much of the reform of the Jewish mode of worship, which certainly might be one of the means of introducing a better spirit among the Jews. At H. immediately after my arrival, I had an opportunity of conversing with the rabbi, and of preaching Christ to him. He listened to my words with unaffected attention; and in the process of our intercourse I found him well versed in the New Testament. On the following morning he called again, and said he had, during the whole night, been thinking about our conversation on the preceding day, and plainly assured me, that he was well convinced of Jesus Christ being the Messiah foretold by the prophets: but with regard to a public profession, he found the difficulties insurmountable. In the evening I had a long and interesting conversation with two teachers, who are not far from the kingdom of God, and probably would not hesitate to make an open profession

of Christianity, if they knew how to provide for their daily wants. I also visited two Jewish families, and the friendly reception I met with, encouraged me in preaching Jesus Christ to them. In H., however, I found some Jews of a very different character. They were not only unwilling to hear the Gospel, but loaded me with the most opprobrious abuse, and blasphemed our Lord.

In the village of W. I found a better spirit among the Jews. In a family where I was invited to supper, many other Jews assembled, to whom, until a late hour of the night, I explained the saving truths of the love of God in Christ Jesus.

On the following day a Jew called upon me, with whom I had a long conversation about the leading doctrines of Christianity. He told me of another Jew of the place, who just now happened to be absent, with whom he used to have frequent conversations on these matters, and who also diligently reads and examines the Tracts I had given him on a former visit. Some of his objections against the New Testament I was enabled to remove to his satisfaction. He assured me that he and his friend would continue to read both the Old and New Testament; but that they must do it in secret, for their wives' and the other Jews' sake. With the head of a Jewish family I had a long conversation. He seemed to be in earnest about religion. When I expressed to him my fear lest his zeal might grow cold, he assured me that he hoped to persevere until his death, in the faith of Christ. His wife still opposes his transition to the Christian Church. After dinner I had a conversation with her, but was grieved to find her so hardened in self-conceit, that she could feel no need of a Saviour. May the Lord have mercy on her, and on all those who choose rather to remain under the curse of the law, than to be justified by Him who has removed it!

LETTER FROM MR. C. G. PETRI.

THE following communication is from Mr. C. G. Petri to the

Secretary, since he became connected with the London Society, and is from Hamburg, Jan. 24, 1826.

The proper time to establish a school does not appear to have yet arrived; for although the father of a Jewish family, in which there are many children, promised me last year that his children should be sent to a missionary school, still, the fear of the Jews seems to have deterred him from it: the mother, however, at my taking leave, promised me that in the ensuing summer, when Mr. Moritz will live nearer to her, she will send three of her children to be instructed by him. Another Jew has also promised in the approaching summer to send a child, so that, although a school cannot be *immediately* established, I trust the period is not far distant when, out of the mouths of babes and sucklings, God shall perfect praise. The prayer-meetings at Mr. Moritz's are always attended by some Jews. May they be excited thereby to exclaim, "What shall we do to be saved!"

Shortly a Jewess, who came occasionally to Mr. Moritz's, will be baptized here by the Proselyte Establishment of this place, to which she had recourse on account of her poverty; having formerly received religious instruction from a schoolmaster, who did not thoroughly acquaint her with the truth as it is in Christ. A young Jew to whom last year I gave instructions in Christianity for three weeks, but who, after my departure, returned into the world, and to all that is in the world, the lust of the eyes, the lust of the flesh, and the pride of life, came back full of contrition to me, and intends to quit this place, in order to obtain a more perfect acquaintance with Jesus Christ and him crucified, at Count von der Recke's institution. He departs from hence for this purpose in a few days. During my first and second stay here, several Jews came to me, who expressed themselves as though they were prepared for the reception of Christianity. But though Satan goes about like a roaring lion, seeking whom he may devour, yet he will not succeed in his attempts, for the seed



of the woman has bruised the serpent's head. We will therefore console ourselves in this, that our labours shall not be in vain. God hath promised that all Israel shall be saved, and his promises are the "Yea and amen." "The righteous Lord will bring it to pass: hath he said it, and shall he not do it; hath he promised, and shall he not make it good?"

# PALESTINE.

JOURNAL OF DR. DALTON.

(Continued from page 186.)

*Beyrout, May 21, 1825.*—Brother Bird read me a letter from brother Temple, from Malta, mentioning a violent attack made by the mob, on the house of Rev. J. Kceling, Wesleyan Missionary. It rejoiced me to hear of the increase of brother T.'s congregation. I conversed much to-day with my wife, respecting our removal to Jerusalem. She cheerfully acquiesces, if it should seem our path of duty. May our heavenly Father guide us!

*Monday Evening, June 6.*—The brethren met here for the monthly prayer-meeting. We set apart the day for fasting, and partook of the Lord's Supper.

*June 7.*—As I returned from bathing this morning, I found the poor assembled at our door to receive their bread. The brethren in general, preach to them either at brother Goodall's house, or ours, were they come on alternate mornings. But as neither brother F., nor B., could come this morning, I thought it better to say a few words. The blind old man, as usual, was amongst the number; he has always shown the most attention.

*G. D.* Peace to you all.

*Blind Man.* Long life to you, Sir.

*G. D.* You are come for your bread.

*Blind Man.* Yes, Sir.

*G. D.* Yes, you come to us for the bread of this world, but there is better bread; even the bread of life eternal: who is that bread?

*Blind Man.* Jesus Christ.

*G. D.* This bread is good for your bodies, but he nourishes you—

*Blind Man.* Souls, sir.

*G. D.* This bread only does you good if you eat it; how can he only benefit you?

*Blind Man.* If loved with the heart.

*Old Woman.* Aye, we must have good hearts.

*G. D.* Are the hearts of men good by nature?

*Blind Man.* No, all wicked.

*G. D.* They are all wicked, and need the Holy Spirit to change them.—The number of beggars at this season are comparatively few, they being usually hired to attend, and feed the silk worms; earlier in the year we had generally 100 to 150. They have had the opportunity of hearing the gospel three or four times a week, between brother G.'s, and our house; and although, as yet with seeming heedlessness, we must remember, to the poor the gospel was preached; our path lies in following our divine Lord, who fed both bodies and souls. It may be, while the proud and lofty will reject the word of life, and Priests, and Rabbins, and Sheikhs shall esteem it foolishness, some poor beggar shall gladden our hearts, and grace be magnified in taking one "from the dunghill, and setting him among the princes."

*Evening.*—Messrs. L. and B. called, they had only returned yesterday from Mount Lebanon, and assured us, that although considerably elevated, and close to the snow, they found it very much hotter than here. This seemed to contradict the general account of the great coolness of the mountains; but it perhaps may be explained, by there being little or no wind at this season, which prevails at a latter period; whereas the nearness of Beyrout to the sea, and abundant vegetation, are greatly conducive to its freshness and healthiness. Our neighbourhood rung with the piteous lamentations of the relatives of an unfortunate young man, who was shot in a house near this, by a soldier of the Emir Beshir, with whom he had quarrelled at cards.

*June 8.*—Some Jews arrived here from Saffet; they state that several Jews had lately fled from Jerusalem to Saffet, on account of the Turks oppressing them, Amongst them, was Rabbi Mendel.

*June 20.*—Rabbi Isaac called this evening, to request my advice for his



father, from whom he had just received a letter, stating, that he was much hurt by a fall from his mule, within two hours of Sidon. I gave him some medicine to send him. We had a prayer-meeting to-day, and mutually exhorted one another to more anxiety for the perishing souls around us. Under divine teaching, we hope our meeting thus for prayer one evening in each week may stir us up to be diligent, and holy in our calling.

*June 24.*—Rabbi Isaac called to request me to visit his father, whom he had brought to Beyrout. I found him suffering from a severe bruise of his thigh. He told me, Rabbi Mendel was now in Saffad, and had written to Mr. Abbott to procure, if possible, a firman which would protect himself and European Jews; at the same time requesting him to put it into my hands when returning to Jerusalem. Had some consultation with brothers F. and G. about our moving to the Holy city: the point in which the wind is at this season made it not advisable to think of going by sea to Jaffa. I thought of going by land in short journeys, and by sleeping in a tent, avoid the towns. The great heat, however, rendered the expediency of this plan doubtful. Visited the synagogue in Beyrout: it is small, but neat.

*July 1.*—Brother Lewis took leave of us yesterday, and embarked in the night for Tarsoos. His vessel was in sight in the distance this morning. Many tender associations, with home and dear friends, were brought to mind by his departure. Sent letters by him to Rev. W. Bushe, Dr. Roe, and Rev. H. Moore; also to the dear people of Bamahask, where some of my happiest hours, when in Newtown-Barry, were spent. I rejoice my valued friend, Rev. W. Stephens, has charge of them, and love to bear him and them, and the children of the school on my heart, before the throne of grace. Received Rabbi Mendel's letter, requesting me, on my return to Jerusalem, to receive any authority Mr. Abbott could put into my hands.

*July 2.*—Suffered much from debility; I felt as weary as after a long journey, and in vain attempted to prosecute my Arabic. Had some conversation with my servant, on John iv. His perseverance in learning to read at his time of life is encouraging; three months ago he did not know one Arabic letter, (although his native tongue,) and now he is able to read tolerably the gospel, and his answers at least, shew his understanding in these things is improved. May the Lord bless it to the saving of his soul!

*July 4.*—Forwarded my journal up to May 20, with letters, by a vessel to Alexandria. Some more persons called this evening for advice. They were brought to me by an Arab, to whom my advice had been of use. This man, when he first came to me, was quite dissatisfied at the smallness of the quantity of medicine given him; but on finding himself so much better the following day, he conceived a high opinion of my skill, as he failed in obtaining relief from several native doctors. I was much pained at learning that vice and profligacy amongst females in Beyrout is now far more prevalent than formerly. This is attributable to the greater resort of European vessels to this port. How melancholy to think, that more enlightened Europe should increase corruption, and graft vices upon the ignorant and degraded inhabitants of these dark regions.

*July 8.*—Commenced reading Arabic with a new master, whom brother F. and I engaged between us. He is a Maronite. He boards in our house. May his coming among us be for his soul's good, as well as our improvement! Brother Bird was a good deal indisposed this evening. I found him rather feverish. Daily stated prayer for the mission is strengthening, and though often dead and formal, I believe my heart would grow still colder were it omitted.

*July 15.*—I had a long conversation with my teacher and another Maronite who came in while we were reading. He often cavils, and tries to raise difficulties as we read the word. We are

at present reading the Gospel of Matt. To-day he questioned as to the lawfulness of writing (as all the Maronites do in their books) "In the name of the Father, Son, and Holy Ghost." I told him, it appeared to me unnecessary, and certainly if it passed for inspired writing, was very wrong. He enquired, if chapters and verses were not arranged so by the Evangelists, why they were received. I showed him, they were introduced for convenience, but constituted no part of the word of inspiration. He accused me of not adhering to the Scriptures, and said, as we read Matt. vi. 17, "You do not anoint your head." I told him, our Lord referred to the existing customs of the time and country; that its meaning, which is what we should look to, was condemning the outward show of sanctity in the Pharisees.

*Teacher.* You do not fast.

*G.D.* Yes I do.

*T.* For what purpose?

*G.D.* Not to take away my sins, but to humble myself before God, and seek more grace.

*T.* Does not fasting, then, take away sin?

*G.D.* No, the blood of Christ alone.

They both hesitated to acknowledge this. I referred them to 1 John i. 7.

*Maronite.* But this is not without fasting.

*G.D.* Christ says *all sin*; if all, what more can any thing effect?

*T.* But the body of Christ is necessary—he said, "You must eat my body."

*G.D.* That this does not mean his real body, is as easily proved as that he is not, literally, a door, a way, &c. We had a long dispute. I concluded with telling them both, that they were perfectly ignorant of the gospel, and trusting to fasts, &c. which could never save.

*July 16.*—My teacher asked me, why the Patriarch and priests forbid the people reading the Arabic Bibles, printed in England; "for (said he) if it is (haram) unlawful to read these books, it is (haram) unlawful to read

this, (alluding to the edition printed at Rome, out of which he was reading,) for they are both alike."

*G.D.* Certainly, if one is unlawful, so is the other.

*T.* Why then do they wish the people not to read them?

*G.D.* To keep them in darkness.

*T.* Was it not ordered at the Council of Trent, that the people should not read the Scriptures?

*G.D.* Yes; but we shall see how Scripture agrees with this.

We read on, and meeting Matt. iv. 4, he remarked, that showed the necessity of reading them, and asked, from whence our Lord quoted that passage: on my shewing him the several passages in the Old Testament, he was surprised. The sermon on the mount drew forth several observations and questions from him. I told him to search the Scriptures, as the Lord Jesus had directed, John v. 39. He expressed his wish for a Bible; I promised to give him one; and I prayed to God, that he might not only come under my roof to teach me Arabic, but by reading the word he might learn the way of life eternal. I assured him that I wished to order my belief and conduct according to that word, and to it alone, and endeavoured to impress on him the awfulness of passing into the eternal world, and perishing from having disbelieved or neglected the truths of the gospel. He showed a better spirit in conversing to-day. O Lord, bless my weak efforts, and if it be thy holy will, let thy gospel be thy power unto salvation to this poor sinner! He is a respectable man, and much above the generality of Arabs in information and deportment. I wrote by an English ship going to Smyrna, to brother Lewis, and to Mr. Turner, Constantinople, requesting a firman for residence in Jerusalem, as it might be necessary to prevent molestation during the fracas so frequent there from the oppressive visits of the Pasha, &c. Some days past many have called for advice.

*July 18.*—To-day several applications for advice. Some from distant parts of mount Lebanon. After con-

sulting with brother F., and giving the subject consideration, it seemed preferable to remove to Sour, rather than the mountains: change of air, which we need for health, would be obtained, and we should be so far on our way to Jerusalem, in case of being enabled to proceed there this winter: or should any providential hindrance prevent this, I should be as advantageously situated at Sour as at Saffad. Acre and Sidon are both residences of Jews, and it is only one day's journey to either. A remove to the mountains would, under present circumstances, make a change from Beyrout almost impracticable until next spring, and I have already felt it a trial to be away so long from Jewish ground. Were it the Lord's will, I should rejoice to be in the Holy city by winter. I have felt much heaviness and sorrow of heart for the perishing Israelites there, without one voice lifted up to testify of that Redeemer, who shall be the "glory of his people Israel."

*(To be continued.)*

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LETTER OF MR. JOHN NICOLAYSON.

THE following letter, dated Beyrout, December 22, 1825, announces the arrival of Mr. Nicolayson in Palestine, and contains the latest intelligence of Dr. Dalton's movements.

Of my departure from Malta for Alexandria, I hope you will have been informed by Dr. Naudi, as he promised to write to you; my sudden departure not permitting me to do it myself. It was on the 18th of Nov. that I embarked in an English ship for Alexandria, where we arrived on the evening of the 28th of the same month. I was there kindly received by John Gliddon, Esq. to whom I had a letter of introduction from Dr. Naudi, and especially by the Rev. Mr. M'Pherson, Wesleyan missionary in Alexandria, who very kindly took me into his house, where I lodged the few days I spent in that city. Finding a Neapolitan vessel ready to sail for Beyrout, I transhipped my effects into that, and

the wind becoming favourable for getting out of the harbour, I was called suddenly on board on the Saturday morning, the 3d of December. On the Friday night before, Mr. M'Pherson and myself went to the great synagogue, but did not find them (the Jews) assembled, for fear of the Turks. We proposed to go there again on the Saturday morning at eight o'clock, but I being indisposed that morning, Mr. M'Pherson went alone, and I stayed at home, which proved very providential, as I might otherwise have lost my passage. After I had got on board I was soon restored from my indisposition, and, after a long and tedious voyage of sixteen days, we reached the harbour of Beyrout on the 20th of this month.

In Alexandria I had already been informed of the loss the mission to Palestine had recently sustained, in the death of that most valuable missionary, the Rev. Mr. Fisk, and also of Dr. and Mrs. Dalton's removal from Beyrout to Sour, with the intention of proceeding to Jerusalem, from which they were prevented by the disturbances that then agitated that city.

I then expected to find them at Sour, whither I intended to proceed after a short stay with the American Missionaries at Beyrout; but when I landed here yesterday, the 21st, I was agreeably surprised in finding Mrs. Dalton in the house of one of the American brethren, Mr. Bird. She, together with the American brethren and sisters, received me with that affection which is peculiar to those in whose hearts the love of God has been shed abroad, and has produced in them a love to those who love Christ.

Mr. Goodall immediately received me into his house, where I occupy a very comfortable room, and am entertained as his guest at his table.

Dr. Dalton having lately departed alone for Jerusalem, (where we hope he will arrive in the course of this week,) and being in a rather delicate state of health, it was thought advisable that I should proceed thither to join him as soon as possible.



To-day we all met together at Mr. Bird's, where, after having sung a hymn and prayed, we jointly considered the subject of my departure for Jerusalem, and came to the determination that I should set off as soon as possible. The considerations which led us to this determination were these two: First, that it is very unsafe for the Doctor to be there quite alone, for though there is no danger to be apprehended from the Turks, yet there is, alas! considerable danger to be apprehended from the various sects of nominal Christians, who are very inimical to true vital Christianity, and consequently to those who endeavour to promote it. Secondly, That by my thus joining Dr. Dalton at Jerusalem, where he has been before, and returning with him, (as he intends in about three months) by way of Tiberias and Safet, I shall be rendered able to make the tour alone in future, in case it should be necessary. We hope that I shall be able to set out on Tuesday next the 27th, but we have not yet been able to make the necessary arrangements.

*Dec. 24.*—We have now got so far with the necessary preparations and arrangements for my journey, that we have been able to fix upon next Tuesday for my departure, D. V.

The necessary preparations and arrangements for my speedy departure so occupy my time and attention, that I have been obliged to write these few lines in great haste and with much interruption, which I hope will apologise for their defects.

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EXTRACT OF A LETTER FROM REV.  
W. B. LEWIS.

THE following is an extract of a letter from the Rev. W. B. Lewis, dated Killeely Glebe, Limerick, March 31st, 1826.

"I am desirous to take this opportunity of forwarding to you a short communication, which I lately received from Rev. Mr. Leeves, agent of the Bible Society, in a letter dated Con-

stantinople, Feb. 10. He states, that since I left that place, there has been a remarkable stir among the Jews, which in any other country or capital might perhaps be turned to account. It seems that a sort of secret society has been formed among upwards of 200 individuals, some of them Jews of consequence, who are discontented with the trammels of superstition in which they are held by their rabbins, and wish to throw them off. Mr. Leeves understands, that one of the things against which they declaim, is the absurd regulation of the Jews about food, which so effectually separates them from social intercourse with any other class of men. The rabbins, it appears, have taken great alarm, and are using all their influence to reclaim these malcontents, but they still remain refractory. Mr. L. has not been able positively to ascertain whether the New Testament has been the source of these new and liberal opinions, (nor had he yet been able to learn fully their nature,) but so much is certain, that the rabbins suspect it, and they have issued in consequence, (a few days previous to the date of Mr. L.'s letter,) new orders, and used new efforts to prevent the circulation and perusal of the New Testament. It is a promising circumstance, he adds, that fifty-two copies of the Hebrew Bible, containing the Old and New Testaments, bound together, had been very lately sold at the Bible Society's magazine. The chief rabbin sent a person to demand of a merchant who had purchased a copy, that he should deliver it up to be burnt, but the merchant most positively refused, and sent back a message to his chief, desiring him to look rather to the new society which had started up amongst their nation than to him. Since this affair the rabbins have begun to throw discredit even upon the edition of the Hebrew Old Testament, printed by the Society, wishing naturally to draw their people from any communication with us. But the great fear, (as Mr. Leeves rightly mentions) in a country like Turkey, for the persons who adopt these New Testaments is, lest they



should be tempted, from secular motives, to take refuge in Mahomedanism. I look upon events of this sort as loud calls to the Society to send forth its missionaries to these particular places; not merely for the purpose of fanning the flame, but of seizing such favourable opportunities for powerfully directing the minds of the malcontents to Him who has fulfilled the law and the prophets, even Jesus Christ, as “the way, the truth, and the life.”

On account of a similar secret society existing in Smyrna, as well as for other reasons, you may recollect my having recommended that place as a missionary station: I would now recommend Constantinople, where there are 40,000 resident Jews. Indeed I intended mentioning also as stations, Salonica, and Adrianople, as well as other interesting places, on the way to Palestine, to be occupied by the Society, as soon as fit agents can be procured. Let us continue to pray the Lord of the Harvest that this may soon be the case.”

Mr. Lewis, having returned to Ireland, after his tour to Palestine, at the Anniversary of the London Society in Dublin, in the month of April, detailed to a very numerous auditory in the Rotunda the particular circumstances attendant on his journey to the Holy Land, which greatly interested all present. It cannot be doubted but that the personal visits of the agents of the Society to those distant parts of the world in which the people of Israel are scattered, will be a powerful mean of awakening the attention of the Jews to the important subject of Christianity; and of furnishing the Committee at home with that information, whereby they may be enabled to embrace every opportunity that may offer, for forwarding the great object which they have in view.

## NETHERLANDS.

### EXTRACTS OF A LETTER FROM MR. STOCKFELD.

MR. STOCKFELD visited Nymegen, from whence he writes, under date of January 16, 1826. He informs the Committee, that he visited many Jews in that place, and amongst others, the chief Rabbi, who had reached the 84th year of his age. Mr. Stockfeld remarks:—

In shewing to them the way of salvation, I met with much opposition; but still I go on preaching to them Jesus Christ, and him crucified.

He further observes:—

After I had spoken with the chief Rabbi upon some subjects in the Old Testament, with the view of convincing him of sin, and of the necessity of a Mediator between God and man, and that Jesus Christ is this Mediator, by whom alone we can obtain remission of sin, the grace of God, and eternal salvation, he asked me, if I were acquainted with the New Testament. I answered, “Yes.” He enquired, “Are you also acquainted with the 13th chapter of the Revelation of St. John?” I replied, “Yes.” He asked further, “Are you able to expound it?” and in the same breath he added, “I am able to do it;” and he asked me, “if I would hear him?” I gave my assent. He then proceeded thus: “It is written, you know, in the 13th chapter of the Revelation of John, ‘And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, &c. And the dragon gave him his power and his seat, and great authority. And all that dwell upon the earth worshipped him,’ &c. Now, you know there follows, ‘Here is wisdom! Let him that hath understanding count the number of the beast, (that is, the number of the letters of his name,) for it is the number of a man, (or the number of the name

of a man ; you know, here is wisdom,) and his number is six hundred and sixty-six.' Now I will show to you the name of the beast, and then you may see who it is." He wrote thus, **יֵשׁוּעַ נָצְרִי**, then he counted the number of these letters together, and said, "This is just 666, you see thus who it is." I put **ע** to **יֵשׁוּעַ**, and said to the Rabbi, "You have missed one letter, for this name must thus be written according to its derivation; this you certainly know." He then quickly blotted out what he had written, and said, "We will no longer speak about such subjects."

Thus this aged man evinced his hatred of Jesus of Nazareth; and to establish himself in his infidelity, held a lie in his right hand.

Mr. S. then resumes his short narrative.

I shewed to him, that in thus doing he deceived himself, and I endeavoured again to convince him, that he was a poor and miserable sinner, who could be saved only by Jesus Christ. After I had thus shewed to him the way of salvation, I saluted him, and departed. He attended me in a friendly manner to the door. The Lord be gracious to this old man, and also to the remnant of his ancient people!

#### DOMESTIC.

JOURNEY OF REV. WM. MARSH AND  
REV. A. S. THELWALL.

ON Friday evening, March 31st, a Sermon was preached on behalf of the Society at Rugby, (Rev. W. Chambers, Curate,) by Rev. A. S. Thelwall. The collection amounted to £15.

On Sunday, April 2d, Sermons were preached at St. Mary's, Birmingham, (Rev. E. Burn, minister,) in the morning, and at Christ Church, (Rev. G. Hodson, minis-

ter,) in the evening, by Rev. W. Marsh, who also preached at Yardley, (Rev. George Mortimer, Vicar,) and Mr. Thelwall preached at West Bromwich, (Rev. E. Cooper, Rector,) in the morning, and at Wednesbury in the afternoon of the same day. On Monday a meeting was held at the Royal Hotel: an Auxiliary for promoting Christianity amongst the Jews, for Birmingham and its neighbourhood, was formed. James Taylor, Esq. High Bailiff, in the Chair. Resolutions were moved or seconded by the Rev. Messrs. Burn, Crane, Hodson, Howell, Lowe, Morgan, Nunns, Palmer, Marsh, and Thelwall.

On Monday evening, another meeting was held in the Sunday School room connected with Mr. Burn's congregation, for the formation of a Ladies' Association, when Messrs. Marsh and Thelwall gave some further information respecting the nature, objects, and progress of the Society.

Mr. Marsh having proceeded upon other business, Mr. Thelwall was left to preach at Rowley Regis, in the neighbourhood of Birmingham, on Tuesday afternoon, and then proceeded to Tamworth, and preached at Wilnecote chapel, in that neighbourhood, on Thursday evening. Collection £3. 1s. At Rosliston on Friday evening. Collection £10. 17s. 6d. At Tamworth, on Sunday morning, April 9th. Collection £18. 7s.; and in the afternoon at Measham, (Rev. Mr. Malpas, vicar.) Collection £9. 15s. 9d. Mr. T. then proceeded to Yoxall, where a meeting was held in the Sunday School room, on Saturday evening, for the purpose of giving information

to those who were more particularly interested in the cause of the Society previous to the Sermon, which was preached on Sunday, April 16th, in the morning. In the evening, Mr. T. preached at Tutbury, (the Rev. G. Robinson, vicar.) On Tuesday evening, April 18th, Mr. T. preached at Wolverhampton, (Rev. Jos. Reed, vicar,) and on Wednesday evening, at Bewdley, (Rev. J. Cawood.) Collections £15. 10s.

#### EIGHTEENTH ANNIVERSARY.

THE Anniversary Sermon of the London Society was preached at St. Paul's, Covent Garden, on Thursday evening, May the 4th, by the Rev. Hugh M'Neile, M.A. Rector of Albury. His text was taken from John i. 49, "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel."—The congregation was very numerous, and the collection amounted to £135. 16s.

The Annual Meeting was held at the Freemasons' Tavern, on Friday morning, May the 5th. The Chair was taken by Sir Thos. Baring, Bart., M.P. President, at twelve o'clock. After the Jewish children had sung a Hebrew hymn, they were addressed by the Rev. Basil Woodd, and dismissed. The Report was then read by the Rev. C. S. Hawtrey; and Sir Robert Harry Inglis, Bart., treasurer, having laid before the meeting a statement of the account, the following Resolutions were passed unanimously:—

Moved by the Hon. and Right Rev. the Lord Bishop of Lichfield and Coventry; seconded by the

Right Hon. Sir G. H. Rose, M.P.

I. That the Report, of which an abstract has been now read, be adopted and printed; and that this Meeting regard, with renewed feelings of gratitude to Almighty God, the proofs which it affords, that his blessing has attended the labours of this Society, in behalf of his ancient people, during the past year.

Moved by Rev. Lewis Way; seconded by Rev. C. Simeon.

II. That this Meeting, considering that the great field of the Society's exertions must necessarily be in foreign countries where the mass of the Jewish nation is to be found, contemplate with satisfaction, the gradual diminution of prejudice amongst the Jews on the Continent towards Christianity, as manifested in their general readiness to receive Christian books, and to converse with Christian missionaries; and especially, as evinced in a late instance, by their admission of a Christian preacher to address them in their synagogue.

Moved by the Hon. and Rev. Gerard Noel; seconded by Rev. E. Irving.

III. That the increasing spread of education amongst the Jews in different countries, is hailed by this Meeting as a hopeful circumstance; but while they rejoice in that, and in every other means now employed for their moral and religious instruction, they are deeply convinced that all human exertions will be ineffectual for their conversion, without the sanctifying power of the Holy Spirit, which they earnestly trust may be abundantly poured out upon the House of Israel.

Moved by Rev. I. W. Cunningham; seconded by Rev. W. Marsh.

IV. That while this Meeting deeply lament the obstacles which oppose the circulation of the Scriptures, and the exertions of missionaries in Palestine and Syria, they derive encouragement to persevere in this department of their work, from the signs of the times, and

above all, from the declarations of Holy Writ.

Moved by Capt. Maynard; seconded by Rev. Dr. Pinkerton.

V. That the thanks of this Meeting be given to the Patrons, Vice-Patrons, President, Vice-Presidents, Treasurer, Secretaries, and Committee of this Society; that the Officers be requested to continue their services; that the Right Honourable the Earl of Roden and the Right Honourable Lord Rocksavage be elected Vice-Patrons of this Society, and that Joseph Gibbs Barker, Esq. be appointed one of the Secretaries of the same; that the thanks of this Meeting be also given to the Rev. Hugh M'Neile, for his excellent sermon, preached at the Parish Church of St. Paul, Covent Garden, and that he be requested to allow it to be printed with the Report; and that the following Gentlemen be the Committee for the year ensuing, with power to fill up their number:—

W. Lardner, M. D.

F. Skelton, M. D.

Messrs. James Barry,

J. S. Brooks,

John Bayford,

H. C. Christian,

W. Harding,

Thomas Hartley,

G. T. King,

W. Leach,

E. J. Longley,

J. Mortlock,

F. Paynter,

G. Ranking, jun.

H. Stevens,

J. C. Symes,

Jas. Taylor,

Ed. Wyndham.

Moved by Rev. Hugh M'Neile; seconded by the Hon. Captain Noel, R. N.

VI. Resolved, that the cordial thanks of this Meeting be given to Sir Thos. Baring, Bart. for his able conduct in the Chair.

The Collection at the doors was £83. 19s. 6d.

The amount of the Contributions received for the year ending Mar. 31, 1826, was £13,193. 9s. 9d.

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The Typical Lecture will be preached at the Episcopal Jews' Chapel, on Sunday evening, June 4th.

*Subject.*

THE NATION OF ISRAEL.

—

The Wednesday evening Lecture to the Jews will be preached on Wednesday evening, June 7th, by REV. W. MARSH, Vicar of St. Peter's, Colchester.

*Subject.*

THE CHARACTERISTIC MARKS OF MESSIAH, AS PREDICTED BY THE PROPHETS, AND FULFILLED IN JESUS OF NAZARETH.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.



#### LITERARY NOTICE.

Old English and Hebrew Proverbs explained and illustrated. By William Carpenter. Beautifully printed in 32mo.

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*Contributions to the London Society and Notices to Correspondents will appear next month.*



# EIGHTEENTH REPORT

OF THE

## LONDON SOCIETY

FOR PROMOTING

*Christianity amongst the Jews.*

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READ AT THE ANNUAL MEETING, ON FRIDAY, MAY 5, 1826.

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LONDON:

PRINTED BY A. MACINTOSH, 20, GREAT NEW STREET.

1826.

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HON. AND RIGHT REV. LORD BISHOP OF LICHFIELD  
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### **Secretary.**

J. G. BARKER, Esq.

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All Communications to be addressed to the Secretaries, at the Society House,  
10, Wardrobe Place, Doctors' Commons, London.

# EIGHTEENTH REPORT

OF THE

## London Society

FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

---

YOUR Committee now proceed to the discharge of their annual duty, by laying before you a Report of their Proceedings during the past year. They do so with mingled feelings of humiliation and gratitude; of humiliation, arising from a sense of the inadequacy of their exertions when compared with the magnitude and importance of the cause in which they are engaged; of gratitude, that the great Head of the Church should have condescended to employ them at all in preparing the way for the return of his ancient people to himself, and for that measure of success with which their feeble efforts have been blessed.

They will, as usual, commence their Report with an account of their

### DOMESTIC OPERATIONS.

It is with great satisfaction that your Committee are enabled to repeat their conviction, that the interest felt by British Christians in the spiritual welfare of the Jewish nation is progressively increasing. This fact has been confirmed by the united testimony of those Clergymen who have during the past year kindly visited the various Auxiliaries as advocates of the

cause. They have generally found a more numerous attendance at the Meetings, and have perceived a growing attention to the subject amongst many who had hitherto been insensible to its importance. Three new Auxiliaries have been formed during the past year, one in the city of Bath, another at Huddersfield, and the third at Birmingham; while in several other new places collections have been made by pious individuals, and a foundation has been thus laid for more extended exertions in future.

With renewed feelings of thankfulness your Committee acknowledge the important aid, derived from the contributions of their female friends to the resources of the past year. From the Sale of Work in London alone, and of some of the residue subsequently at Brighton, the sum of £266 has been received, which, with the sums of three former years, has added nearly £1000 to the funds of the Society. For the articles which have been disposed of with such advantage, thanks are especially due to Ladies in Birmingham, Boston, Bradfield, Brighton, Cambridge, Carlisle, Chichester, Colchester, Exeter, Here-

ford, Horsham, Huddersfield, Hull, Knaresborough, Littlebury, Louth, Ludlow, Manchester, Maidstone, Newcastle-upon-Tyne, Penryn, Reading, Stoke by Nayland, Stoke-upon-Trent, Worcester, and the vicinity of London. At Bath, Bristol, Cheltenham, Derby, Gainsborough, Gloucester, and Southampton, similar sales have been held, which have also been proportionably productive.

The friends of the cause of Israel in *Ireland* have not relaxed their zealous exertions during the past year, the result of which has been remitted to the Parent Society, in the sum of £1050. On comparing this sum with that received from *Ireland* in the last year's Report, there will appear to be a deficiency of £100, but this is accounted for, by the circumstance of a legacy of £100 having been then received, and a legacy of only £5 having this year come to hand, and also that the payment of an accustomed donation of £100 has from particular circumstances been postponed. Notwithstanding, however, the apparent diminution, it is pleasing to know that the income received from Auxiliary Societies, and from the subscriptions of individuals, has increased.

From *Scotland* between 3 and £400 have been received.

The Committee have likewise to report the receipt of the following *Legacies*:—

From the late Mrs. Chapman £20  
Mr. Wm. Sharpe..... 50  
Mrs. Hanson of Reading.. 30

They have also received official intelligence of the bequest of other legacies, to the amount of £1950, of which £1200 were due, and would have been paid during the last year, but for the sudden fall in the price of the funds, which induced the executors to refrain from selling out for that purpose.

From these various sources, your Committee have received an income of £13,193. 9s. 9d., which, had the legacies above alluded to been paid, would together have been an increase beyond that of the previous year of £678. 8s. 8d.; and for the supply of these ne-

cessary means of carrying on their work, they desire to render their devout thanksgivings to Him who hath all hearts at his disposal, and whose are “the silver and the gold.”

In the three last Reports, your Committee have expressed their conviction, not only that a diminished hostility has been evinced by the Jews of England towards the labours of the Society, but that a measure of attention towards Christianity itself has been awakened amongst them. This conviction has certainly been strengthened and confirmed by the events of the last year.

The disposition on the part of some of their rabbies to discuss the point at issue, in the pages of the Jewish Expositor, still continues to be manifested, and there is reason to hope that that publication is read by many amongst them, who have thus had, perhaps for the first time, both sides of the question presented to their consideration. The continued attendance of some Jews and Jewesses at the monthly Typical Lectures, preached by your Chaplain on the first Sunday evening of the month, at the Episcopal Jews' Chapel, has encouraged him to open a second Lecture, addressed to the Jews on the first Wednesday evening of each month, in which he has been promised the assistance of some of the most able and zealous Advocates of the cause of Israel. The Rev. Charles Simeon, the Rev. Wm. Marsh, and the Rev. John Sargent, have already assisted in this work, and on each occasion several Jewish hearers have been present, to listen to their forcible arguments and affectionate appeals.—May the God of Israel vouchsafe his blessing on this undertaking, and guide the wandering feet of many of his ancient people to a sanctuary, erected for the promotion of their spiritual and everlasting welfare!

Your Committee can state further, that a degree of attention to the subject of Christianity has also been awakened amongst the Jews of some of the largest commercial towns at a distance from the metropolis, which may be traced, under the



divine blessing, to the Auxiliary Societies established in those places.

At the Meeting of the Liverpool Society, held in August last, a considerable number of Jews were present, and about fifty attended a sermon afterwards, addressed to them from the pulpit; and on the following day a conversation was held with several of them, who, if they did not profess themselves convinced of the truth of what they heard, evinced during the discussion a truly candid and amicable spirit. When it is considered, that on the first establishment of a Society at Liverpool, much bitter hostility was displayed by the Jews, the pleasing change which has recently appeared may well operate as a stimulus to the friends of the cause to renewed perseverance in the work of faith in which they are engaged.

In the Report of last year, your Committee alluded to information which they had received, but which they were not then at liberty fully to publish, of the awakening of a spirit of enquiry in another considerable town, where an active Auxiliary Society has been for some time established, and of the expected baptism of the officiating reader of the synagogue there, at the expence of all his temporal emoluments. What has since taken place at Plymouth has amply confirmed the truth of this information.

Soon after the last Anniversary meeting, at which it was announced, Mr. Alexander, the officiating reader of the Jewish synagogue at Plymouth, made a public profession of his faith in the Saviour, before a large congregation in the parish church of St. Andrew. In becoming a Christian, he has forfeited a situation which yielded him a comfortable support, and by sacrificing his little all for Christ's sake, has afforded a satisfactory proof to the most incredulous of the sincerity of his convictions. It has since pleased God to enlighten the mind, and convert the heart of his wife, a very respectable daughter of Israel, who has subsequently received the ordinance of baptism at Exeter. The clerical friends of the Society who

visited the western Auxiliaries, in the autumn of last year, were much gratified with what they saw and heard of this interesting couple, and perceiving their humility and readiness to suffer for Christ's sake, could not but "glorify God in them." Mr. Alexander has since removed to Dublin, where he is endeavouring for the present to obtain a maintenance by giving instruction in the Hebrew language.

Your Committee cannot omit noticing the baptism of two other Jews, one on Christmas day last at Exeter, by the Rev. Matthew Vicars, and the other at Redcliffe Church, Bristol, by the Rev. M. Whish. In both cases due caution appears to have been used in admitting the candidates to the holy ordinance; and the friends of the cause may reasonably hope, as doubtless they will earnestly pray, that they may prove to be "Israelites indeed, in whom is no guile." It is a pleasing fact, that both had been quickened in their pursuit of divine truth by the instructions of Mr. Alexander, with whom they had been previously acquainted. In recording such instances of the conversion of individuals, through the means of your Society, your Committee would desire to be always understood as expressing the language of that "charity" which "hopeth all things," the stream of which a few, or even many disappointments, must by no means be permitted to interrupt. While, however, they would exclude with abhorrence those feelings of unchristian suspicion which such disappointments have a tendency to engender, they would encourage every proper exercise of caution, remembering that God alone searcheth the heart, and that time and future conduct are in all cases necessary to confirm and establish religious sincerity.

In concluding their report of what is hopeful amongst the Jews in England, your Committee would refer to an appeal which they ventured last year to make to their clerical friends in behalf of such Israelites as might be found resident in their respective parishes.

Your Committee can imagine, that the supposed difficulty of addressing the Jews may have hindered some from making the attempt, who were otherwise disposed to admit the force of the appeal itself. Few feel themselves prepared to enter upon the Jewish question, or upon those learned critical discussions of the interpretation of prophecy, and the refutation of those objections which the Jews are much more able to produce than Christians in general to answer.

Your Committee would mention, however, for encouragement under such circumstances, that the experience of the Society has shewn that little good is to be expected from merely learned and critical disputations with the Jews, for which so few are prepared, and which often only tend to irritate the pride and obstinacy of contending parties. The gospel must be preached from the heart to the heart. The Jew must be treated as our fellow man and our fellow sinner. The curse of the law, under which he lies, must be urged upon his conscience, and the necessity of a thorough conversion of heart must be proved from his own Scriptures. Thus the attention of the Jew will be turned away from those cavils and objections which it is easy to urge, and fixed upon vital and practical points. What your Committee conceive to be the proper method of dealing with the Jews will be best understood by a reference to their tracts, Nos. 42, 44, and 47, drawn up by the Rev. Mr. Thelwall, by an attentive perusal of which they conceive any of their friends who may wish to converse profitably with Jews will, under the divine blessing, find themselves competent to do so; and which, therefore, they earnestly recommend to their notice.

Of the Schools of the Society your Committee are enabled to present a satisfactory report. Nine boys and eleven girls have been admitted during the past year. Seven boys have been put out as apprentices, and ten girls have been placed as servants in Christian families.

Two of the children admitted are from Plymouth; and it is worthy of notice, that several Jewish children from other towns as well as from the metropolis, have received in your Schools a Christian education; a fact which in some cases has helped to recommend the cause of the Society in the places from whence they have come. Thus for instance, at the late meeting at Bath for the formation of an Auxiliary Society, your Secretary stated, and not without effect, that no less than *five* children, the offspring of Jewish parents resident in that city, had received or were receiving in the Schools of the Institution that instruction which is able "to make them wise unto salvation, through faith which is in Christ Jesus." The progress of the children in religious knowledge during the last year has been satisfactory, and their public examination in Lent in their catechism, and in the Scriptures, afforded much gratification to those who were present. Your Committee have, also much pleasure in being able to state, that the conduct of the majority both of boys and girls placed out as apprentices and servants has been such as to entitle them, on the testimony of their masters and mistresses, to the annual rewards which are assigned for this purpose. The result of this has been, that your Committee have found no difficulty in procuring proper situations for such as have been prepared to go out; and they may add, that they have not unfrequently had more applications for apprentices than they have been able to supply. There are now in the Schools thirty-eight boys, and forty-eight girls.

The number of Publications issued by your Committee has not been so large as in some former years, for the same reason as that which was stated in their last Report.

Of the Holy Scriptures entire, a little more than two thousand copies have been sent out; and of tracts containing distinct books of the Bible, either together or separate, about four thousand. Of English tracts, about 131,000 have been circulated; and of

Hebrew and German Hebrew, about 19,000. In addition to these, about 15,000 have been printed in Holland and Germany at the expence of the Society, and circulated there.

The new edition of the whole Scriptures of the Old and New Testament in Hebrew, mentioned in the last Report as undertaken by the Committee, is in progress, and no pains will be spared to render it complete. Some parts of it will be published early in the ensuing summer. Your Committee have also to report, that in consequence of the pressing necessity which exists for a translation of the Old Testament Scriptures into the Judeo-Polish language, they have consented to the proposal of the Rev. A. M'Caul to employ himself in effecting that work, and have undertaken to print it when finished; and they feel assured, that the circulation of the whole Scriptures amongst at least 500,000 Jews and Jewesses in Poland, who cannot understand the Biblical Hebrew, will be a sufficient guarantee for the support of the friends of Israel to enable them to fulfil their engagement. The five books of Moses are daily expected to arrive, when they will be immediately put to press.

Your Committee have with deep regret to report, that there has been no increase in the number of Missionary students in your seminary during the past year. They are sorry to add, that the number then reported has been diminished by the death of Mr. Wm. Sharp, who after taking his degree at Cambridge, entered your Seminary to prepare himself to go forth as a missionary to the Jews under the direction of the Society, but at his own expence. Soon after his arrival at the seminary, his health began to decline, and it has pleased God finally to remove him from this scene of trial; no doubt, graciously accepting the will for the deed, and giving him a place with Abraham, Isaac, and Jacob, in his kingdom above. Mr. Sharp bequeathed a legacy of fifty pounds to the Society as a last token of his regard for the cause in which they are engaged.

Mr. Nicolayson, who was mentioned in the last Report as having gone to visit his friends in Denmark previous to his being employed as a missionary in Palestine, has proceeded to that country, where he will co-operate with Dr. Dalton and the Rev. Mr. Lewis; the latter of whom is now in England, but who will soon return to the scene of his labours. There are at present only five students in the seminary of the Society. Your Committee cannot close this part of their report without calling with renewed earnestness upon the friends of Israel to be fervent in their supplications to the Lord of the harvest, to raise up and send forth an increasing number of faithful, patient, and devoted labourers into the Jewish field. The number of the dispersed children of Judah must be considered, at the lowest computation, as six millions, and what are twenty-five missionaries among so many? Stations where properly qualified men might be usefully employed are continually presenting themselves to your Committee; and it has been in some cases a matter of unfeigned regret, that they have been unable to comply with the pressing solicitations of their Christian friends abroad on this subject. Your Committee trust that this appeal will not be made to you in vain; that you will bear it on your minds not only now, but when you are on your knees in the secrecy of your closets, for they feel assured that if prayer were made without ceasing unto God in this behalf, they should in due season see this lack of service abundantly supplied by pastors after his own heart, who should feed his ancient people with knowledge and understanding.

The Rev. Peter Treschow having intimated his desire to resign his situation of Foreign Secretary, and to return to Germany, and your Committee, considering that he might be usefully employed there as an agent and correspondent of the Society, have, after mature consideration, appointed him as such, and he is now accordingly resident at Neuwied, where his services have already proved useful.



Your Committee will now direct your attention to their

#### FOREIGN OPERATIONS.

In commencing with

##### *The Netherlands,*

They have to report that your missionary, the Rev. A. S. Thelwall, has continued, as far as his health would permit, to labour at Amsterdam, assisted by Mr. Stockfeld and Mr. Chevalier. From Mr. Thelwall, who is at present in England, your Committee have received a faithful account of the present state of the Jews in Holland, in which while there is much that is dark and discouraging, there are not wanting some features of a brighter and more favourable aspect. In the midst of a manifest decline of Jewish prejudice and superstition, he laments the prevalence of a general unconcern and apathy on the subject of religion, especially in the large towns, where multitudes are found wholly absorbed in worldly-mindedness and indifference, so that no general disposition can be discerned amongst them, (that is, as far as respects any prospect of immediate success,) of a favourable nature. The few who are seeking the truth are afraid of the rest, and conceal their sentiments, which makes it impossible to form a correct idea of their number and progress. From time to time, however, individuals have come forward to make a decisive profession of that truth, which for three or four years before had been working in their minds, and this affords reason to hope that the same process may be going on with others, a supposition which various other circumstances confirm. Mr. Thelwall also states, that amid the general indifference and infidelity which prevails amongst the more educated part of the Dutch Jews, there are some instances of a return to Pharisaical strictness in its most rigid form, which he considers as an encouraging symptom, inasmuch as the revival of an earnest attention to religion in any shape, is more hopeful than a continuance in utter carelessness and irreligion. In the Netherlands, it appears, the deplor-

able ignorance in which the great mass of the Jews are sunk presents a formidable barrier to any efforts for their instruction in Christianity; but even here it is to be noted as a favourable circumstance, that they begin to feel sensible of their condition, and that some attention to the education of their children is manifested in various places. The most encouraging circumstance, however, to be observed amongst the Jews in Holland, according to Mr. Thelwall's statement, is, that though the instances of conversion are few, they are very decided and substantial. He speaks with the greatest delight of the Christian intercourse which he is able to maintain with six individuals in one family, whose walk and conversation are exemplary. Of these, he further states, Mr. Da Costa and Dr. Cappadoce are not only adorning the Gospel themselves, but are earnestly contending for the faith once delivered to the saints, in opposition to an ungodly world. Mr. Da Costa has for some time been delivering to some of his friends, a course of lectures on the Acts of the Apostles, considered with a special reference to the work and influences of the Holy Spirit. About sixteen or eighteen, mostly young men, are gathered round him, and compose his class, and amongst these are some of the best families in Holland, and some who are students for the ministry. Besides this interesting family, Mr. Thelwall mentions that he has become acquainted with four or five Jewish individuals in humbler situations, who give evidence, as far as men can judge, of a real conversion to Christianity. He states also having heard that in a little town in one of the provinces, two Jewish families consisting of eighteen persons have lately been baptized, whose attention was first awakened to the subject of Christianity by a sermon preached at the baptism of Mr. Da Costa, and afterwards published. Mr. Stockfeld, who has seen these individuals, has informed Mr. Thelwall, that though some amongst them may have been partly influenced by worldly motives, yet that others appear to be actuated by a truly Christian spirit. While



Mr. Thelwall has been chiefly resident in Amsterdam, Mr. Stockfeld has travelled in the Netherlands and in Germany. He has found amongst the Jews a greater readiness to hear than he expected, and has had many opportunities of preaching the Gospel to them in both countries. At Arnheim in Guelderland, Mr. Stockfeld met with an old Christian lady who took particular interest in the spiritual welfare of the Jews, and had prevailed on several Jewish females to call upon her from time to time, and to converse with her on the subject of religion, and seemed to be wonderfully taught of God, in the wise and faithful manner in which she was enabled to speak to them. Such an example deserves not only to be recorded, but to be held up as worthy of imitation by Christian ladies in other places.

The following extract from a letter of Mr. Stockfeld, under date of Horstgen, near Rheinberg, Dec. 2, 1825, shews that one important effect produced by the labours of your Society, has been to lead the Jews to a more attentive perusal of their own Scriptures:

“One Jew at Mœurs said to me, ‘The Jewish Missionary Society does not at all obtain its aim.’ I asked him, ‘Why not?’ He answered, ‘Because the more it labours to convert the Jews, the more they study and keep to the Old Testament.’ I answered him, ‘I rejoice to hear this from you, for it proves to me that we surely *shall* obtain our aim.’ I then showed to him and the other Jews who were present, the only way of salvation fully from the Old Testament alone, and proved to them that no man can be justified before God in any other way than by the everlasting righteousness which the Messiah has wrought out and brought in by his suffering and death on the cross. On this he was quite silent.”

On the whole Mr. Stockfeld represents the result of his experience during his eight months missionary tour to be, his conviction of the necessity of great patience, and perseverance in visiting the same places and persons again and again, to revive the impressions which may have been made, and to answer the objections of enquirers, and thinks it best, therefore, to have a

confined sphere of labour. He has also learned not to place too much dependence on first appearances, having often found that those persons who at first had been most attentive and friendly, were afterwards the most careless and hostile; and those who at first would not listen, were on subsequent visits the most anxious to receive instruction.

#### *Switzerland.*

It was noticed in the last Report that Mr. J. J. Banga, a native of Switzerland, had proceeded to Basle as a missionary from your Society. Soon after his arrival there he received ordination, as he expected, in the Protestant Church of his native land. Passing through Paris on his road to Switzerland, he visited the Rev. Lewis Way, who introduced him to Monsieur Rostan, by whom he was encouraged to hope something might be done for the further promotion of the cause in France, as will appear from the following extract of his letter, dated Jan. 22, 1825.

“With Mr. R. I spent several most delightful hours. In his house a small number of pious Catholics occasionally meet for mutual edification. I attended their meetings twice. The doctrine of salvation by faith in Christ was set forth with remarkable energy and purity. On every Friday evening a meeting for prayer, for the conversion of the Jews, is held, in which Mr. R. takes a very warm interest. He pressed me to spend some weeks next summer in Paris, and assured me that this could be done without any inconvenience. ‘Much, (said he,) may here be effected in aid of our cause, both among Christians and Jews.’ Jewish children there read, in their Jewish schools, French Bibles; and, instead of their rabbinical forms of prayer, learn the penitential prayers of the Old Testament. Some other friends also gave me much encouragement, and their cordial blessing.”

On his arrival at Basle, Mr. Banga made it his object to procure information, by correspondence and verbal communication, respecting the state of the Jews in France, Switzerland, and Germany, that he might form his plan for future proceedings. The Jews of Alsace, and in the greatest part of the South of Germany, he describes as quite of the old school, strict Tal-

mudists, ignorant, superstitious, and bigotted. Mr. B. mentions it as a gratifying fact, that at Basle the Jews have themselves established a well-organized school, which is attended by some pupils who come from a distance. In consequence of information received from Wirtemberg, Mr. Banga thought it his duty to visit that place, where considerable interest had been excited in reference to the Jewish cause, both amongst Jews and Christians. At Tubingen, (through which he passed,) he visited the Rev. Professor Stendel, and other fellows of the college, who listened with much interest to his account of what British Christians were doing in behalf of the Jews. On his arrival at Kirchheim he was hospitably received by Dean Baknmayer, but from him he learned that it was not advisable he should now engage with the Wirtemberg Jews, as the Government was taking measures for the better education of their youth, and the organization of their schools, which was viewed by the Jews with a jealousy which would be increased by the exertions of a missionary. From thence he proceeded to Ibenhausen, where he found a considerable Jewish population, and into their school the improved system of instruction had been introduced, through the means of a pious Lutheran minister of that place, who for several years had been seeking to promote the spiritual welfare of the Jews around him, by circulating New Testaments and Tracts, as well as by education. Mr. Banga visited the school, in which were sixty-six children; and he describes their progress as very satisfactory. He says,—

“Many of the boys and girls write both the German and the Jewish-German well, and many can read with fluency. Their progress in ciphering is astonishing. What pleased me most of all was, to find them so well read in the Old Testament.”

Your Committee rejoice in this and in every account they receive of the progress of education amongst the Jews abroad, and they gladly avail themselves of every opportunity to promote it, even where the religious instruction is confined to the Jewish

Scriptures, because they consider that it prepares the way for the more ready reception of the Gospel itself. At Stuttgardt Mr. Banga found a zealous friend of Israel in the pious and aged widow of the deceased Dean Hofacker, who said that the Jews had long been with her objects of deep interest and fervent supplications to heaven. In the general apathy which so long overspread the Christian Church on this subject, it is pleasing to trace a few individuals whose hearts' desire and prayer to God for Israel has been that they might be saved. At Esslingen Mr. Banga conversed with the venerable Dean Herwig, an old and distinguished friend of Israel, and correspondent of the Society, by whom Mr. Goldberg and his family were baptized. He expressed his unabated interest in the cause, his cordial approbation of the proceedings of your Society, and his willingness to do his utmost in promoting the cause at Wirtemberg.

On his return to Tubingen Mr. Banga met a Committee at the house of Dr. Stendel, by whom, after they had heard an account of the objects and proceedings of your Society, the following resolutions were passed:

“1, That it is desirable that the Christians in the kingdom of Wirtemberg should lend their assistance to the promotion of Christianity among the Jews. 2, That the Secretary be requested to publish an address to the Christian public, exhorting them to co-operate in the cause.”

Mr. Banga stopped in Zurich, although no Jews were to be found there, for the purpose of visiting that venerable servant of God, Antistes Hess, and his account of his interview with him is too pleasing to be omitted.

“I called first upon the Rev. Mr. Gessner, son-in-law of the great Lavater, and asked his advice, when, and how I could succeed to see the aged Antistes. At his suggestion I called on Antistes Hess, and I had the pleasure to see this aged and faithful servant. He is worn out by age, but though his outward man is approaching to its end, yet the heavenly glory of the inward man beams forth through the decaying earthly vessel. The venerable patriarch received me, at

my first entering the room, before he knew who I was, with expressions of affectionate love. When I told him my name, he immediately recollected that I had sent him, two years ago, my publication 'On the Restoration of the Kingdom of Israel.' When I informed him that I was in your Society's service, he said, 'Very well, very well. If I had been permitted to lay down the important charge in which I am engaged, I should have devoted myself to the people of Israel in preference to any other employment. I still take a very particular delight in hearing of missionary labours among the Jews. I have also the Hebrew New Testament published by the London Society, always on my table.' I asked what he thought of the merits of this translation? He answered, 'It is very well done indeed.' The Antistes highly approves of the proceedings of your Society, as far as he knows them from the Reports which have reached him. I could not refrain from tears when the venerable old man embraced me, and said, 'I am glad that I was spared to see you. I am always so happy to see one of those young men who are the hope of the kingdom of God, for the future. I myself, am continually reminded by my eighty-sixth year, that I must soon be called away.' There was a holy peace about this excellent man, which filled my heart with sublime and heavenly feelings. For seventy years the word of God has been the daily object of his unremitting researches, and he assures me, that still he daily discovers in it new traces of the mysterious love and wisdom of God. For more than half a century he has been a faithful pastor of pastors, and of sheep, entrusted to his care, and one of the ablest defenders of divine truth against the apostates of the last and the present generation. His voluminous works are highly valuable; and he is still occupied with literary compositions, which breathe more of the heavenly Spirit, the nearer he approaches to his end."

In the month of May last, Mr. Banga paid a visit to Berne, where the attention of pious Christians has been excited in favour of the cause, which he was desirous of increasing by personal communication. This he had the satisfaction to effect, and he received from many an assurance of assistance, and from some an invitation to endeavour to form an association,

which, however, he thought it prudent to defer until a future period, as it might have interfered with other charitable objects which were then going on. Mr. Banga found a greater number of Jews at Berne than he expected, and he left with a friend there, a stock of New Testaments and Tracts for distribution. In the month of August Mr. Banga visited Strasburg, where he continued for some time, and had many opportunities of conversing with the Jews in that place and neighbourhood. It appears, however, that the majority were much disposed to gainsay and resist. Some few, however, seemed better inclined, and although an order was issued by the rabbies that the books distributed by him should be burned, he never could learn that the command in any one instance had been obeyed.

#### *Frankfort.*

Your Committee have not any thing interesting to communicate from this station: the infirm health of your Missionary, Mr. Marc, has prevented any active exertions on his part; and the progress of the Society, established in that place, seems to have been suspended, by the increasing difficulty of finding employment and support for such Israelites as are desirous of professing Christianity. An earnest hope may be entertained that this difficulty will, in some measure at least, be overcome, when the Institution of the pious Count Von der Recke at Dusselthal, of which mention has been made in former Reports, shall have attained a greater maturity.

Your Committee have conscientiously adhered to that rule of the Society, which requires them to abstain from giving temporal relief to Jews, and are as firmly as ever convinced of its propriety, as it respects an Institution whose chief object is to seek their spiritual welfare. While, however, they retain this conviction, which facts and experience have only served to confirm, they can with equal sincerity declare, that they rejoice in witnessing the attempts of others to supply this lack of service to the house of Israel, and that they "wish them good luck in the name of the Lord."



Your Committee are satisfied that the difficulties with which professing converts from amongst the Jews have to contend are exceedingly great, and well worthy the sympathy and assistance of Christians; and that if attempts to provide asylums for such objects should ultimately fail, it will not be because they were unfit to be made, but because the conduct of them may require such a combination of Christian prudence and love as is rarely to be found in this imperfect state of the church. The engagement on the part of your Committee, mentioned in the last Report, to provide a salary (in part) for the spiritual instructor of the Jewish proselytes at Dusselthal, has been fulfilled, and the Rev. Mr. Schmidt has been appointed to that situation. The Count Von der Recke thus speaks of him, in a letter addressed in December last to Mr. Treschow:—

“Since the 17th of October, my dear pastor Schmidt has been engaged here in full activity. He is in every respect the very man I had expected and wished for. He has a great love for the proselytes, and they shew every day an increasing affection for him. They feel how useful he is to them, and this must excite their gratitude. I lately attended his evening lecture on biblical history; and it was to me a most affecting view to behold both old and young eager to receive the word of life.”

He then adds, respecting the proselytes already received:—

“With our Israelites I am more and more satisfied; and it seems, that after the many trials and tribulations to which I have been exposed by them, a day of comfort and joy is now dawning. Every week adds to their number; there are now twenty-six adults, and four children, all well employed; but you will easily imagine that the expenses must be considerable. The house is too small for them; and I should be very happy if I had the means to enlarge it. What should be done next year, in this respect, ought now to be in a state of preparation. O how many poor souls might be truly benefitted, if one opulent English Christian would open to them his munificent hand!

“I have many pressing wants. We want particularly bedding for the

winter: the Jews are generally very chilly, and it pierces me to the heart to hear their complaints. When I lay myself down in my own good bed, I wish that I could tear it into pieces, to give a little to each! Surely if our distress were sufficiently known in England, we should no longer want the first necessities of life.”

For a fuller account of the present state of the Dusselthal asylum, your Committee must refer you to the Jewish Expositor of January last; but they cannot refrain from presenting you with the pleasing, and they doubt not, just portrait, drawn by Mr. Treschow of the character of the noble founder of the Institution:—

“Count Von der Recke is thirty-seven years of age, unmarried, and his parents are still living at Overdyk, their family estate. His appearance is very prepossessing, and marks the Christian and the gentleman. I have met with few whom, at first sight, have excited in me so strong a feeling of love and confidence. He was educated as a scholar, and he served afterwards in the Prussian army, but his health obliged him to quit the service. From his earliest youth he has had a predilection for mechanics and agriculture, in both of which pursuits he has attained a great proficiency. From the same early period he dates also his sympathies for those who are suffering, and his wishes to do something for their relief. And as he had the advantage of a religious education, those feelings have been sanctified, and called into exercise through a living faith in Him, who, to save sinners, humbled himself, and left the glory of heaven to become a servant upon earth. This is the main spring of his philanthropy. There is nothing fanatical in his manners or in his conversation. He entertains no peculiar opinions on any religious point. The great truth of the love of God in Christ Jesus to lost sinners, of the love of Christ, which moved him to die for them upon the cross, has so powerfully affected the heart of the Count, that no act of self-denial seems to him too hard. His dress, his table, his furniture, all that surrounds him, reminds one of the sacrifice he has made, and is continually making. But he speaks of these things as nothing. I asked him, as we rode in his carriage, whether he kept saddle horses? ‘I used to keep them,’ was his answer, but ‘I



found that I could not keep a horse for less than seventy Prussian crowns a year, and I can maintain an orphan child for fifty.' The world sneers at his piety, but I have heard even worldly men speak with admiration of his philanthropy. The king himself, and several members of the royal family, have given him most unequivocal proofs of the esteem in which they hold both his Institution and himself."

*Dresden.*

Mr. Goldberg is still stationed here, and employed in the education of Jewish children. He speaks with much satisfaction and thankfulness of a girl of fourteen years of age, who was confirmed last year, and to whom his instructions in the school had been apparently blessed.

The same letter contains an account of the baptism of a Jewish convert who had accompanied him from Leipsic, an engraver by trade, of the sincerity of whose repentance and faith in the Saviour he had reason to hope well. The ordinance "appears," he says, "to have been attended with a blessing, not only upon the proselyte himself, but on others also who take an interest in the cause of Israel."

The following extract, from the same communication, gives some interesting details respecting a very aged Jewess, who, by the grace of God, has been brought at the eleventh hour to a knowledge of her Saviour:—

"Some days ago an old blind woman, ninety-five years of age, was received into our institution; she also desires to be received into the covenant of grace by faith in Jesus Christ. She is mother and grandmother of a numerous family, all the members of which are now converts to Christianity. She was many years an inmate of the Jewish hospital, and, though so advanced in age, is very cheerful, and in the full possession of her faculties. In earlier life she used to read the prophets diligently, and thus a desire for the coming of the Messiah was excited in her mind. She knows by heart many passages, which refer to him. The conversion of her daughter and her grand-children, and her conversation with them, rekindled her wish for the coming of Messiah, and it appears that the Holy Spirit has made known to her, that Jesus of Nazareth is the

true Messiah. She is very anxious publicly to profess her Saviour, and to join his Church by baptism before she dies. Nothing seems to shake her resolution; and to the remonstrances of the Rabbies, she replies, 'Let me go, I know that I am in the right way.' We could not therefore refuse her request to be received into our institution, that she might prepare for baptism. It is very affecting to hear her praises and thanksgivings to the Saviour, for having called her from the brink of the grave to his salvation. She often speaks to her grand-children of the love of Jesus."

Your Missionary, Mr. Smith, has been much engaged in travelling in different parts of

*Germany and Prussia*

during the past year, and has had many opportunities of conversing with Jews, and of distributing testaments and tracts. The communications which he has made to your Committee of the result of his labours have been on the whole of an encouraging nature. In a letter dated the 2d of May last, he mentions the baptism of a whole family of Jews, who were in respectable circumstances at Breig. He also states, that an important improvement had taken place amongst them in that place, in the education of their children. In consequence of a dispute between the more informed and bigotted Jews upon the subject, the Government interfered, and insisted on the introduction of a better system than had hitherto prevailed. None but approved and qualified teachers are now allowed to teach in their schools, and every Jew is obliged to send his children for instruction from seven to fourteen years of age. Mr. Smith adds,

"Some were very averse to this alteration, but they now see the utility of it, and send their children willingly. The children are instructed in every thing necessary to make them useful members of society, and are at liberty to choose what line of life they please. They were examined in Hebrew and religious subjects while I was there, and both Jews and Christians who attended, appeared quite satisfied."

Although, as in a former instance, instruction in Christianity forms no

part of the education alluded to above, yet your Committee repeat, that they rejoice in every effort which tends to rescue the rising generation of Israel from that state of hopeless ignorance in which they have been so long and so generally brought up, and which, wherever it prevails, must form one of the strongest barriers to all religious improvement.

For this reason they notice with satisfaction a similar account given by Mr. Smith of what is doing at Oppeln, the next town which he re-visited.

“At Oppeln I found things much as they were formerly. I went to the Jewish school; the children recollected me, and were glad to see me, and the master gave me a friendly reception. He very politely and readily proceeded to examine the children on religious subjects in my presence. The subject given was the immortality of the soul, a treatise by Mendelsohn, which is to be found in most Jewish schools. Although the New Testament was not named, many important truths were brought forward from it. I was much gratified with the answers of the children, though not so with their manner: there was a great want of order. The master afterwards examined them in Hebrew, and they acquitted themselves very well. I expressed my thanks for his kindness, and received many compliments in return. He instructs the children in Hebrew, German, French, history, geography, writing, arithmetic, &c. &c.”

In the month of July following, Mr. Smith visited many places, where a considerable Jewish population is found, but whose local circumstances make it necessary to omit the names of places and persons. From his record of that journey, your Committee will lay before you a few interesting extracts. The following account of what occurred in one place shows that he knows how to estimate, without overvaluing, hopeful appearances:—

“Soon after came two very respectably looking young Jews, requesting books and tracts. I asked one of them if he read Hebrew? he replied, ‘Certainly.’ Do you understand it? ‘A little.’ I looked out a passage in the New Testament, and requested him to read and translate it: he did so, but with difficulty. Bogue’s book attracted their notice much more than the He-

brew New Testament; and the tract, No. 8, still more so. They appeared at a loss for words to express their joy, and ran out of the room, with a great many good wishes in their mouths, and many thanks to us. Once for all, I wish to be fully understood, that I lay no great stress upon cases of this nature in general. Experience has sufficiently taught me, that such sudden ebullitions of joy are usually but too transient, and expire without yielding fruit. My object is, merely to state things as I find them; but such occurrences cannot fail to give pleasure, when or wherever we meet with them, even though our hopes be blasted in the end: we must ever trust for a blessing upon the rising generation.”

His description of an interview which he had with a respectable and intelligent Israelite in another place, is also worthy of notice.

“Passing through —, the wagon remaining there about two hours, I looked about the town, and soon found a very respectably looking Jew, sitting at a door in full Polish dress,—it was the Sabbath. I went up to him; made several enquires respecting the town, inhabitants, trade, the state of the Jews, &c. He said, that he was staying there upon business, that no Jews were allowed to settle in the town; and they pay very dear for residing there a few weeks occasionally. I found he was a Hungarian Jew, living on the borders of the Turkish territories. He seemed a very intelligent man, and was sighing in silence over the present state of Jews and Judaism. We soon understood each other; and he spoke openly to me, but confidentially; a great part of what passed between us I cannot, therefore, relate.

“‘The present state of Judaism,’ said he, ‘is dreadful; but no radical, or even partial reformation can take place amongst us, while we are so oppressed. I myself have long laboured in connection with others, in confidence and in secret, to effect a reform in our worship; but what can be done by a few individuals?—one swallow does not make a summer. Here we dare not open our mouths; we are oppressed on every side,—by the Christians we are despised for being Jews, and by the Jews we should be totally hunted out from our connections, and deprived of bread, if our principles were known. Darkness and super-

stition every where prevail. What can arise out of this? How is any change to be effected with us, while things are in this state?" He spoke this in a desponding tone. I cited the words of Solomon, Prov. iii. 5, 6. He replied, "Very true,—you are going to —, and I will give you the address of a friend of mine there, a very enlightened man and great scholar; who has done much for the Polish Jews; he will be very glad to see you." He invited me up into his bed-room, and showed me his books,—“These (said he) are all I can carry about with me, they are all German.” I looked into some of them; they appeared to be, most of them, philosophical works. He said, that he had long wished to get a copy of the New Testament in Hebrew, but had not succeeded; it was prohibited by government. I shewed him one; he was much pleased. I shewed him also a copy of Bogue's Evidences, and said, “It is your Sabbath; you dare not purchase; I will give you them.” I gave him also a few tracts at his request. He charged me very seriously to mind what I did, and not to speak so freely to any of the Jews as I had done to him; otherwise, said he, they will lodge a complaint against you. I thanked him, and told him, that I knew and felt where I was, and had determined to proceed cautiously, so as to avoid giving offence to any one. I ought to have said before, that in our conversations upon the prophecies, I asked him, if he really believed Christ to have been the Messiah? he said, yes, he was fully convinced that he had appeared. He walked with me to the waggon; begged that I would visit him on my return, and prayed that God would bless all our efforts.”

In addition to the obstacle opposed by the superstitions of Christians to the conversion of the Jews, Mr. Smith has found their impiety also producing the same lamentable effect. On this subject he says,

“The lamentable profanation of the Sabbath amongst Christians, cannot fail of being a great stumbling-block in the eyes of this people; and the senseless attempts of many Christians to lessen our obligation to observe the Sabbath, are really wonderful. Thus the commands of God, written by the finger of Jehovah himself, are made void by the traditions of men; and this, sacred day of hallowed rest,

converted into a sort of bacchanalian feast!”

#### *Detmold.*

Mr. Petri, the converted Israelite, who at the time of the last Report was still employed under the care of the Detmold Society, has continued his labours amongst his brethren with unremitting activity. In the months of September and October last, he made a considerable missionary tour in Germany. His journal affords an additional proof of the gradual diminution of prejudice amongst the Jews towards Christianity, and of their readiness to converse with those who come testifying that Jesus is the Christ. In the course of his journey, Mr. Petri met with several Jewish rabbies, who were favourably disposed towards Christianity: of these instances, one only shall be adduced.

“On my arrival at P——, I found that the chief rabbi, R——, with whom, on my former visit, I had a long conversation, had died but a short time before. As the Jews spoke very favourably of their new rabbi, I called upon him, and was kindly received. In the presence of his pupils I preached Jesus as the true Messiah. The children paid great attention to what I said, and the rabbi invited me to dine with him. At dinner I had an opportunity of conversing with several other Jews, and of distributing tracts among them. The rabbi shewed me several tracts which I had formerly left here, and also a Hebrew Testament, which he had himself purchased for more than a crown. He mentioned another rabbi, who is now diligently examining into the truth of Christianity. He requested me to correspond with him.”

Mr. Petri also, in the course of the last year, visited

#### *Hamburgh,*

where he was introduced to some of the reformed Jews, and his account of an interview with one of them contains some things well worthy of attention, and must not be omitted.

“One of them, Mr. M——, who has been appointed head-master of the Jewish school at B——, received me with unaffected kindness, and expressed great satisfaction, when I presented him with a Hebrew Testament,



because, as he said, he had long wished to possess it. He considers the Temple Association, whose form of worship is similar to the Christian, as a stepping-stone to Christianity. But in my view of it, which agrees with that of many pious ministers in Germany, this new temple is nothing but natural religion, dressed in a Jewish garb. I have been confirmed in this opinion by a conversation I had last week with the founder of the temple in this city. He asserted, 'that, in the whole of the Old Testament, not one word was said of the Messiah. That what the prophets have spoken or written of a great King, is a poetical figure, and is to be understood of the restoration of the Jews as a nation.' I vindicated the interpretation of the prophets as given by Christians, and referred to passages of the Old Testament which speak clearly of a Messiah, who should spiritually redeem Israel, and bring the Gentiles to the knowledge of God. My opponent could not deny this; yet he defended his opinion by reference to the immoral conduct of the Christians, who both in their life and in sentiment are at variance with the Gospel. I found him well versed in the works of modern neologists; but I was glad to hear him admit, that they only who believe in the divinity of Christ, and in the atonement by his death, are true Christians; and that it is unpardonable in men calling themselves Christian divines, to undermine these fundamental doctrines of their religion. Some other Jews were present, and I left him with a promise to repeat my visit, and also to attend the worship at the temple. I am to be introduced to the two ministers of the temple; and also to the celebrated Rabbi D——, who is said not to be hostile to Christianity. He has made a Christian student a teacher in his school; a thing which was never done before by a rabbi."

Mr. Petri afterwards adds, what is worthy of being recorded, as throwing light on the present sentiments of many of this new sect amongst the continental Jews,

"I have at length been introduced to the minister of the Temple: and by the following sentiments which he expressed to me, you may judge how far he, in any degree, draws near to the Christian faith. 'Missionary Societies,' said he, 'ought to support

our mode of worship, because it is calculated to prepare the Jews for the profession of Christianity. It is objected, that we preach only the doctrines of natural religion. But if the Jews, from their adherence to dead forms, and to rabbinical superstitions, are to be led back to the purer doctrines of the prophets, how can that be better effected than by preaching to them the attributes of the Divine Being, and the moral law, the substance of which is love to God and to our neighbour? Do not these doctrines form the fundamental part of Christianity? Yet, as in Berlin we have not been permitted thus to advance gradually to Christianity, we have here also to struggle against a similar opposition. We are not even allowed to transfer the celebration of the Sabbath to the Sunday. Suppose we are not yet prepared to subscribe to all the dogmas of the Christian religion, does it follow, that our children will not receive them? And would not the Christian Church gain more by the conversion of whole congregations, than of some individuals only to Christianity? You, Mr. Petri, may well distribute tracts, New Testaments, and Prophets among the Jews. We have had it in contemplation to institute among ourselves a Bible Society, to give the Bible, in the German language, gratuitously to poor Jews. For the word of God is the true engine to overthrow the doctrines of the rabbies. And we are desirous to form a Bible Society, if the British and Foreign Bible Society will assist us with a grant, such as they give to other Bible Societies.' If Jesus Christ declared, that the scribe who acknowledged the duty of love to God and to his neighbour as the substance of the law was not far from the kingdom of God, I think the reformed Jews holding the same opinion must also be considered not far from the kingdom of Christ."

In the conclusion of his Journal, Mr. Petri states it as his opinion, that Hamburg is well adapted for the establishment of a school for the education of Jewish children. Your Committee considering that this active missionary has sufficiently approved himself to be worthy of his office, have taken him altogether under their superintendence, and have stationed him at Hamburg, to co-operate with Mr. Moritz and Mr. O'Neill.



Your Committee will now direct your attention to the progress of the cause in the kingdom of

*Prussia.*

They have great satisfaction in reporting, that his Prussian Majesty continues most efficiently to patronize the Society established in Berlin for the promotion of Christianity amongst the Jews. As a proof of this, it need only be mentioned, that all letters, papers, and parcels connected with the cause, pass by his command free of expence throughout his dominions, and that he has ordained, that all candidates for the ministry shall be well instructed in Hebrew, to qualify them to be missionaries to the Jews in their respective parishes. With still greater thankfulness your Committee add, that the blessing of the King of kings has apparently rested on the labours of this, as yet, infant Society. Of the truth of this assertion, the communications which have been transmitted by that valuable agent of the Society, Professor Tholuck, since his return to Berlin, afford abundant testimony. In presenting you with a summary account of that testimony, your Committee do not forget the necessity there is for receiving with due caution accounts of so encouraging a nature. They are well aware that there ever have been, and still are, stony ground hearers, who for a while believe, and in the time of temptation fall away; and that out of four classes described by the Saviour, only one is represented as bringing forth fruit to perfection. But while this truth is borne in mind, and every deduction made which it suggests, your Committee still see enough, in what has occurred in Prussia, to animate hope and excite thankfulness.

Your Committee learn from the Professor, that the Berlin Society has received, during the past year, some valuable new members, and that their income has not decreased. Advice has recently been received, that a second missionary is about to co-operate with Mr. Hændes, on whose labours hitherto there has evidently been a blessing. He has been received by the Jews, in his late jour-

neys, with a cordiality similar to that recorded in the last Report, and many have, by his ministry, been apparently awakened to a concern for their souls. For the whole of Mr. Hændes' Journal, your Committee must refer to the Appendix of this Report; but one circumstance is of so unusual and encouraging a nature, that they extract it in this place:—

“In Strzellno, the magistrate sent a paper among the Jews of the place to ask them whether they would permit the Missionary to preach to them in their synagogue, and if they did, to write their names. All the Jews of the place, without exception, signed the paper, and the Christian missionary, in his clerical robes, delivered to them a sermon of one hour and a half in the synagogue, from the place where they are accustomed to read the law.”

What a powerful evidence does this fact afford, that the barriers of prejudice against Christians and Christianity are giving way amongst this people; and who can longer doubt if the time be come for Christians to send forth missionaries to the Jews, when, like those of old, they are ready to say, even in their synagogues, “If ye have any word of exhortation to the people, say on.” Awful indeed would it be, if when the Jews abroad are opening their sanctuaries to the heralds of salvation, Christians at home were found shutting their hearts against the advocates of so holy a cause.

In Berlin itself, a considerable number of Jews have made a public profession of their faith in Christ. From a letter, received by one of your Vice-presidents from a valuable correspondent, on whose accuracy entire confidence may be reposed, dated Berlin, as late as the 7th of February last, your Committee extract the following interesting statement:—

“In the last year, above *one hundred* persons of the Jewish persuasion were baptized in Berlin, of whom sixty-four were baptized in some one of the four churches, under the superintendence of a distinguished ecclesiastic, and a member of the Committee of the Berlin Society. An old and highly respectable Jew said to him, ‘We are all coming; we cannot hold to Judaism any longer.’”

The remark that follows respecting the modern (so called) reformed religious worship of the Jews, is deserving of peculiar attention :—

“Observe then well, that we must not allow the Jews, under the appearance of an approximation on their part, to hold a peculiar deistical worship. It is not till after the shutting up of this new temple, which had existed nine years, that the want of a more satisfactory religion shews itself so strongly.”

Of the spirituality of many of the converts baptized at Berlin, Professor Tholuck entertains a good hope, and his account of them will be found deeply interesting; but it is too long to be inserted here, and your Committee must again refer you to the Appendix.

Under the date of the 31st of Dec. this valued agent of the Society sends further accounts of the labours of the Prussian missionary, Mr. Hændes, from which your Committee will extract one or two passages :—

“In one place,” says Mr. Hændes, “I received a letter from a Jewish schoolmaster, expressing a wish that the Society would establish schools among them: he continues, ‘Go on, dear Sir, in your holy employment; it is that for which we shall pray to-morrow morning, that the Lord shall come to Zion. Oh! how blessed will that time be, when the branch of Jesse will reign, according to Isa. xi., and the earth will be full of the knowledge of God. To advance this glorious period is your endeavour, and it is mine too.’”

The unusual circumstance of Mr. Hændes having been permitted to preach the Gospel in their synagogue, seems to have made a deep impression on the minds of the Jews, of which the following instance is a proof :—

“All the Jews took me for a Jewish proselyte. One of them asked, ‘How long will you travel about in that way?’ Another answered, ‘Till we shall all be converted.’ The former replied, ‘That will take a good while.’ The latter said, ‘My dear friends, who knows what will be the result? Twenty years ago, who would have imagined that a Christian missionary would be permitted to address a number of Jews in such a friendly way, in the house of the director of the syna-

gogue? Who could ever have supposed a Christian missionary would be allowed to preach to the Jews in their synagogue? These are marvellous changes.’”

In another place, Mr. Hændes was addressed by a Jew in language which may well renew the zeal of Christians to send Missionaries to this long neglected people :—

“I had,” says he, “a discourse with a Jew on the divinity of the Messiah. He questioned it. I proved it by some passages from their own prayer-book, which is a very excellent collection of prayers. He was astonished, and exclaimed, I cannot question it any longer: Jesus appears really to be the Messiah. I made some remarks to him on the obstinacy of the Jews; he replied, ‘You must not find fault with me, for before you came into the country, nobody thought of such things. They are new ideas to us.’”

Professor Tholuck concludes thus—

“I have no doubt your heart will rejoice at the multitude of instances in which Mr. Hændes has observed a visible effect from his preaching. From a Journal of later date, it appears that the Jews of Strzellno have requested him to deliver to them regularly a discourse on the text of the Pentateuch every sabbath, under the condition not to talk too much of Christ. Upon which he replied, ‘I shall only say so much of Christ as is contained in the Old Testament.’ Thereupon they agreed. However, after some weeks, their Jewish preacher wrote a letter to the chief Rabbi at Posen, to complain that the members of his congregation, instead of attending his discourse, were running every sabbath to hear the Missionary. Upon this, the chief Rabbi sent a prohibition, which was obeyed by a part of the Jews; the others, however, did not care about it. An unparalleled fact, from the modern history of missions among the Jews, which I beg all the adversaries of your Institution in England to observe.”

Before they quit their account of the operations of the Berlin Society, your Committee must once more draw your attention to the two Berditchef rabbies, whose interesting history has been detailed in the two last Reports. Since the return of Professor Tholuck to Berlin, your Committee have received

from him the following account of their progress :—

“ I shall now give you some further account of the two Berditchef proselytes, who continue their preparation. I confess, when I came back to Berlin, I was full of apprehensions for them, on account of Satan’s numerous devices; but, thanks be to God, I found them as earnestly pressing forward towards the prize of their high calling as ever. As to their application, I will only observe, that one of them reads the Latin poetry with ease; he translates easy Greek prosaists, and writes a good German style: all this is no common thing with a Polish learned Jew. What difficulties have they to surmount even to learn to think logically! As to their zeal, they continue to draw Jews under the Gospel, and, as I have given you an instance, not without effect.”

Under such circumstances, your Committee fully anticipate your approbation when they inform you, that they have resolved to employ these converted Israelites as missionaries, on probation for a year, to their brethren in Poland, and that they have proceeded to join Mr. M’Caul, and in union with him and his fellow-labourers, to make known amongst their brethren the unsearchable riches of Christ.

It was noticed in the last Report, that the Posen Auxiliary Society had earnestly requested the appointment of a resident Missionary in that place. In consequence of that desire, your Committee determined that Mr. J. G. Bergfeldt should proceed there. On his arrival, he was kindly and affectionately received by the president of the Posen Society, and Professor Cassius, an active member of the Committee. He had not been there many weeks, when he was joined by the Rev. Mr. Wermelskirch, who had before left Warsaw in company with Mr. Reichardt, intending to visit Posen and the parts adjacent, as they had not then received their authority to exercise their missionary functions in the kingdom of Poland. The president of the reformed churches at Posen invited the Rev. Mr. Wermelskirch to preach for him, and some members of the royal family, who were present, afterwards kindly as-

sured him of their favour and protection: permission was given him by the president to preach in his church every sabbath day. In consequence of this important opening, Mr. Wermelskirch determined to continue at Posen until Mr. Bergfeldt should be ordained, an arrangement of which your Committee fully approved. From her Royal Highness the Princess Radzivil, (to whom the cause of Israel had been recommended some years before by Mr. Way,) the missionaries have received the most gracious attention; and when she heard from them of the service held expressly for the Jews at Warsaw, she intimated her desire that a similar one should be opened at Posen, and promised herself to attend it. On making application to the Rev. Mr. Bornemann, he readily granted his church for this purpose. Accordingly on the following sabbath the service was commenced, and was attended on that day by fifteen Jews, a number which, in a few weeks, increased to seventy-five, besides Jewesses. The missionaries have also been employed with unwearied zeal in conversing with the Jews of Posen, on the things which belong to their peace, and in circulating Bibles and Tracts; and your Committee cannot but anticipate, under God’s blessing, a favourable result, at a station where so many things have providentially concurred to facilitate their labours.

Mr. Reichardt, who accompanied Mr. Wermelskirch from Warsaw, now proposed to return thither alone, by way of Breslau; but on his arrival at that place, he found Mr. Smith there, and agreed to accompany him on a missionary journey, through some of the neighbouring countries. During this tour, they had an opportunity of visiting many places in those countries, where Jews reside in considerable numbers, and of sowing amongst them that seed, some of which it may be hoped will spring up, and bring forth fruit to the glory of that Saviour in whose name and strength they went forth.

Your Committee will now proceed to give some account of what has occurred since the last Anniversary in

*Poland.*

It is with unfeigned thankfulness



that they can report that your Missionaries have continued their exertions in that country, with patience and zeal, and that it has pleased God to bless them, both in the way of providence and grace.

From the government they have received authority and protection, in pursuing their missionary labours amongst the Jews, and in some pleasing instances, those labours, it is hoped, have not been in vain. Soon after the last annual meeting, your Committee received an account from the Rev. Mr. M'Caul, of the conversion of an intelligent young Israelite, at Warsaw, whose meek, but firm submission to sufferings and persecutions for Christ's sake, afforded a hopeful token that the grace of God had taken possession of his heart. For the interesting narrative of the circumstances connected with his conversion your Committee must refer you to the Appendix, only adding, that after receiving due instruction, and sustaining trials of no ordinary kind for the gospel's sake, he was baptized at Warsaw, by the Rev. Mr. M'Caul, in December last, in the presence of a multitude of Jews, as well as Christians; and has since conducted himself well in the service of a gentleman, who kindly took him into his employment.

In the early part of last year, Messrs. Becker and Reichardt made a missionary tour through some parts of Poland, where Jews are found in considerable numbers, and their journal affords ample proof of the assiduity with which they laboured to fulfil the blessed office they have undertaken, and not a few evidences of the readiness of many of the Jews to listen to their discourses, and to receive their Testaments and Tracts. They had also frequent opportunities of ministering to the spiritual instruction, and comfort of some of their German Christian brethren, who are scattered about in that country, as sheep without a shepherd, and several Jews attended those services. They returned to Warsaw on the 6th of March, after a laborious journey of about four months. On the 6th of April, the Rev. Messrs. M'Caul and Wermelskirch undertook another missionary

tour, in the neighbourhood of Warsaw. For a full account of their journey, reference must again be made to the Appendix; but the following extracts may be taken as a specimen of the manner in which they were employed. Under the date of Wendgrow, April 10, 1825, they write:—

“At half-past two we returned to our lodging, when the Jews came again in crowds. We allowed ten or twelve to come in at a time, discoursed with them a while, gave them tracts, and then dismissed them to make room for more. The subjects of discussion were the same as yesterday, repentance, a new heart, and the atonement of Messiah. As yet we have not found any Jew who has opposed our interpretation of Isa. liii. These conversations and crowds lasted until half-past six, when we were so fatigued as to require some cessation; we went therefore to visit the Jew who had been in England. But here the room soon filled with respectable and learned Jews, with whom we conversed until half-past seven. They spoke in love, and we parted good friends, after having stated to them the objects of Messiah's first and second advents, our proofs of the Messiahship of our Lord, and the nature of prayer.”

Two days afterwards they write again:—

“We have had a multitude of Jews with us, chiefly young men, who received tracts and disputed. We learned from them, that the Tracts are lent from one to the other. About one hundred Jews at least were with us, and about as many Tracts distributed. Our visits did not cease until past eight o'clock.”

They returned about the end of April to Warsaw.

In the month of June, a journey was made by the Rev. Mr. Becker, into the Southern parts of Poland, during which also he conversed with many Jews, and distributed a considerable number of books.

On Mr. Becker's return, another journey was commenced by the Rev. Mr. M'Caul, in company with the Proselyte Christian Czersker, which continued during the greatest part of July, and the events of which were similar to those which have already been detailed. It must ever be remembered,



that your missionaries do not go forth as reapers, but as ploughers and sowers, and for such work this journey afforded many new and important occasions. It was on his return from this tour, that Mr. M'Caul made known to the Committee the deep impression which his mind had received of the want of a translation of the Old Testament into the Judeo-Polish, which he did in the following terms:—

“I returned on Friday evening from a most prosperous tour amongst the Jews, of which, *D. V.*, I shall send the first part of my journal by the next post. I now write to press upon the Committee, an undertaking of the deepest importance to your mission in Poland; it is a Judæo-Polish translation of the Old Testament. From this we all anticipate results far greater than from the circulation of tracts. By this we hope to be the instruments of conferring a blessing, both upon learned and unlearned, besides that we shall thereby extend our own sphere of usefulness in at least a four-fold degree. It is generally calculated that there are in the Russian dominions two millions and a half of Jews: out of these, at the very highest calculation, there are only 500,000 who understand Hebrew enough to be able to read the whole Bible, especially the Prophets, so that there are four-fifths of the Jewish population to whom our exertions cannot extend, as they cannot translate the passages which we adduce out of the prophets. Of these there are two fifths, a million of souls, all the Jewish women, and many, many poor Jews, who do not know one word of Hebrew, who have never read one single verse in that blessed book which maketh wise unto salvation, and who are to the full as ignorant of the most common histories in the Bible, as the Hottentots. How are we to approach these people? Whence are we to draw our arguments? By what means are we to overcome their blind prejudices? Only, only by giving them the Old Testament in the only language which they understand.

“The other two-fifths of the unlearned understand some Hebrew; they have learnt the five books of Moses, some of the Psalms, and a very few portions of the Prophets. To this class belong almost all the schoolmasters. This class, however, knows nothing more than what Rashi has written in his most pernicious, baneful, and even

filthy commentary. As they learn the text and the commentary together, mostly by rote, so when a text is quoted, they do not think of the grammatical meaning and the context, but of the commentary, which they have learnt. It is in vain that your Missionaries attempt to show, that these explanations are contrary to grammar, and to the Bible. They have learned no grammar, and do not know the root, the tense, or the mood, or hardly even whether a word be a substantive, an adjective, or a verb. If we quote another verse of the Bible, to shew that it contradicts Rashi's commentary, either they cannot translate it, and will not accept our translation, or they know Rashi's commentary upon this verse also, and so the argument goes on *ad infinitum*. Now a Jewish translation would in time supersede Rashi, so that the rising generation would translate better, and it would be particularly useful in regard to the prophets, of which few of this class of Jews have learned the commentary. Besides this, Rashi himself is often so obscure, that the schoolmasters themselves do not understand him, and are obliged to puzzle out Rashi's meaning by reading the commentary upon Rashi's commentary called *שפתי חכמים* (the lips of the wise men.)”

It has already been stated, that your Committee consented to Mr. M'Caul's proposal to undertake this translation, with the help of some intelligent natives, and he has since that time been indefatigably employed in carrying it on. The Rev. Messrs. Wendt and Hoff, as was stated in the last report, have been stationed at Petrikaw, where they have been usefully employed, occasionally, however, making journeys similar to those of their brethren, during which, they have not only laboured amongst the Jews, but have had opportunities on the sabbath of preaching, and administering divine ordinances to the German colonists, who are much in want of pastoral help. A short extract from their journal will be sufficient, to shew the manner in which the efforts of these Missionaries also were received by the Jews. Describing what occurred at one place, Mr. Wendt says,—

“Sept. 19, *Lord's-day*.—I had scarcely risen when Jews came for books. I distributed Tract No. 9, till nine

o'clock, to about twenty Jews, and accompanied each book with a short exhortation to the person who received it, to provide for the salvation of his soul. At nine o'clock we all went to church, which I left with a secret prayer, "Lord, send thou faithful labourers into thy harvest." I first hesitated to enter to-day into conversation with the Jews, but the thought that our Lord healed on the Sabbath-day, that the priests did not pollute the Sabbath by killing the sacrifices, that the Christian minister labours for the salvation of souls, led me to the determination that I not only might bear witness before Israel, of the great love of God in Christ, but that it was my duty, when opportunity offered, to devote this day of rest to Israel. After dinner, the concourse of Jews was again great, and I had also some disputations. Till late at night Jews were with me, and I distributed upwards of an hundred tracts of all sorts."

The next day he writes,—

"*Kalish, Sept. 20.*—To-day also my room was filled with Jews, from early in the morning till late at night. I distributed again upwards of an hundred tracts, two New Testaments, and four Catechisms amongst them. A physician and a rich merchant also sent for books."

Thus it appears, from this brief sketch of the Polish Mission during the past year, that all your missionaries are zealously, faithfully, and patiently employed in that country, in preparing the way of the Lord amongst the multitudes of his ancient people, whom his providence has collected there.

Your Committee wish to raise no unscriptural or unfounded expectations of any great immediate success, they would rather call on you to unite with them in thankfulness to the Almighty, that so much has been permitted to them to do, and in earnest prayers, that he would continue to endue his servants with his grace, that they may not "be weary in well doing," assured that they shall reap if they faint not.

Your Committee cannot finally quit the subjects of this mission, without paying a grateful tribute to the memory of the deceased Emperor of Russia, under whose sanction it was commenced, and carried on, until it pleased God to

call him, as they humbly trust, to partake of a brighter and more imperishable crown.

To the all-controlling providence of God, it must be ascribed, that this monarch had in his dominions a greater number of the Jewish nation than is to be found in any other country; and to what other source are we to trace the unfeigned desire which he felt, and manifested for the promotion of the spiritual, as well as temporal welfare of his Jewish subjects.

Not long before his death, he had established a Committee in Poland, for the purpose of advancing the moral and civil improvement of the Jews. And as a proof, that his desire for their spiritual welfare was unabated, it is gratifying to know, that one of his last acts in Poland was, to renew his sanction of your missions to the Jews in that country.

Your Committee have great satisfaction in further reporting, that nothing whatever has occurred to make them fear any interruption of this kind support which has hitherto been afforded by the Russian Government.

Your attention must now be directed to a different part of the world, and to a different aspect of your affairs. From your missionaries, employed on the Shores of the

#### *Mediterranean,*

Communications have been received from time to time, but local circumstances have prevented the publication of all their details.

Difficulties of a formidable kind are there opposed to the labours of missionaries to the Jews, and great prudence and patience are requisite in carrying on the work. With these qualifications, your missionaries, by the grace of God, seem to be endowed, and it may be hoped the time will come, when it will be seen that their labours have not been ineffectual. The difficulties connected with this station arise, partly from the worldly-mindedness and infidelity of the Jews themselves, and partly from the wickedness of many of the professing Christians, by whom they are surrounded. One of the missionaries, under date of April 1, 1825, writes thus :—

"I am sorry that we have not yet found means of such access to the seed of Abraham, as we wish and pray for. They are immersed in worldly business, and seem to know or care little about eternity; but we believe, because God hath promised, that even dry, yea very dry bones, shall live. As opportunity offers, we will say unto them, Hear the word of the Lord, and pray that the Holy Spirit may unstop the deaf ear, and influence the dead soul, that spiritual life may be produced."

And again, he says—

"Our direct communication with the Jews is very limited. We have been occasionally at the synagogue, but there is no disposition to meet us in our enquiries."

Notwithstanding this general indifference, some interesting discussions have been held with individuals, and some books have been silently dispersed.

The grand obstacle in the way of the Jew, however, your Committee lament to observe, seems to arise every where, or in most places, out of the unholy conduct of the majority of Christians amongst whom they reside.

Another of your Missionaries writes strongly upon this point; but surely, when iniquity so abounds amongst professing Christians, it is a time "to cry aloud and spare not." Under the date of August 2d last, he thus speaks of the difficulties springing out of this cause:—

"First, then, when I address a Jew on the subject of Christianity, it is impossible to extricate myself from the prepossession that he holds, and holds most justly, against our religion as professed by many bearing its name, but whose practices are so directly at variance with the word of God.

1st. *Breach of the Sabbath*; let it be remarked what a grand feature of the Mosaic code is the strict observance of the Sabbath. This is, alas! flagrantly profaned. Theatres, fetes, public amusements of all kinds, have the Lord's day for an exclusive preference, nor are they ever so frequented as on that day. And is it thus the honest disciple of Moses is to be induced to forego his faith, and the creed of his fathers, especially when we hypocritically profess to venerate the same catalogue? Which is the true disciple, he who adheres to the letter of the

commandment, or he who professes allegiance to its authority, and the same hour, in the face of the sun, tramples it under his feet.

2dly. *Want of Charity*, so observable among those bearing the name of Christ. It was not so in the beginning. There was a time when charity was the characteristic badge of Christians, when their enemies were forced to exclaim, 'How these Christians love one another!' but these better days, alas! have disappeared from a great part of Christendom, and the specific mark might almost be reversed, 'Hereby shall all men know ye are my disciples, if ye hate one another.'

This is strong language, and although not descriptive of any real disciples of the Saviour; yet, alas! applies to thousands who are called by his name, and therefore to the Jew, who cannot distinguish between them, forms a stumbling block, most difficult to be overcome. Your Committee will not withhold the rest of the picture, because, painful as it is to contemplate, it has been drawn by the hand of truth.

Your missionary thus proceeds:—

"And in other things, how are we better than they? Might it not fairly be said of Christians of the present day, as once of the Jews themselves, 'The name of God is blasphemed among the Gentiles through you, as it is written.' What infidelity in the very heart of Christendom! What adultery, fornication, uncleanness, perjury, murders, envyings, strifes, assassinations! What unrighteousness of every kind! God knows it well; and I for myself so far feel it, that were I a Jew, and had no better example of the pure and precious doctrine of Christ than what I see openly proclaimed in the lives of myriads and myriads around me, I would say to the Christian that would persuade me to be like unto himself, 'God forbid! whose I am, and whom I would serve according to the precepts of his holy law—leave me to follow him in the steps of my forefathers, who found favour in his sight; nor tempt me to enter into the secret, or unite with the assembly of the sons of Belial.'"

These are the dictates, your Committee question not, of a holy indignation; and if they tend to impress more



deeply than ever on the mind of Christians the unspeakable importance to others as well as themselves, of "letting their light shine before men," and "of adorning the doctrine of God their Saviour in all things," they will not have been written in vain. They assuredly increase the obligation, which lies on us, to send forth missionaries to Israel, who will not only faithfully preach Christian doctrine, but will in their lives exemplify the purity of Christian precepts.

In the midst of all these obstacles, your missionaries on this station are not disheartened, but will patiently, and silently, proceed in their labour of love.

### *Malta.*

The Society at Malta have been engaged in carrying on their work of enquiry and research respecting the Jews on the Mediterranean, and in the translation and circulation of tracts for their use. In one letter, the Secretary writes thus:—

"We hear there is a very large community of Jews at Salonica, some say 20,000, who speak and read the modern Greek. We are anxious to obtain some exact account of them, and also a correspondent who would receive Scriptures and Tracts to circulate amongst them. We have sent Tracts to the Ionian Islés, to the Rev. J. Lowndes, at Corfu, and Dr. Kennedy, of the medical staff at Ithaca; also to Mr. Salt at Grand Cairo; and we purpose forwarding some to Mr. Leves, at Constantinople, and Rev. Mr. Farez, at Smyrna, by the first opportunity."

By the Correspondence which this Society is enabled to keep up, your Committee doubt not much useful information respecting the Jews in Turkey and Africa will be elicited; and thus the way will be prepared for the future efforts of your Society. The following extract of a letter from the Rev. Mr. Leves, of Constantinople, to the Malta Jews' Society, may be adduced as a proof of the truth of this remark. It was communicated in a letter from Dr. Naudi, dated Malta, Nov. 17, 1825:—

"With respect to the numbers of Jews in these parts, I am informed,

that there are in Constantinople, and its adjoining villages, from 10 to 12,000 families; at Salonica, about 40,000 souls, not including those in the villages around; in Syria, about 2,000 families, and in its neighbourhood, at Aydin, 300 families; Tyria, from 170 to 200 ditto; Cassaba, 50 ditto; Magnessia, 200 ditto; and Bergamo, 30 do. By a Jew who travelled through parts of Rummelia and Greece, I am informed, that there are at Selivica from 30 to 35 families; at Chiorlú, 20 do.; at Charistiran, 44 do.; at Adrianople, 500 do.; at Philippopoli, 100 do.; at Tatar Bazargieh, 40 do.; at Samocove, 40 do.; at Duprizza, 80 do.; at Giustendil, 40 do.; at Monastir, 500 do.; at Larissa, 500 do.; at Tricola, 200 do. There are Jews also at Yanina, but of their number I am not informed.

"The reading of the Hebrew New Testament, of which some copies have been distributed, is strictly prohibited to them, and orders have been issued by the grand rabbin for the destruction of all copies. It would require, however, the attention of a person entirely devoted to this work, and well acquainted with their language, to acquire proper information concerning the interior state of the people,—to look out for openings among them, and improve them for the introduction of Christian truth. The field hitherto may be considered as almost wholly untouched. I should add, that I am informed that one of the four chief rabbins, who has the character of being a very learned man, has a copy of the New Testament, of which he is writing a refutation, with an intention of publishing it. The Bibles which are sent here by the British and Foreign Bible Society are eagerly bought up, but they do not choose to purchase parts of the Old Testament (for instance the Prophets) with the exception of the book of Psalms, which they use in schools and in the synagogues. They have a translation of the Old Testament in the spoken language, the last edition of which, in four vols. quarto, was printed at Vienna, in parallel columns with the Hebrew, and with copious notes. An edition of this translation with the original text, but without notes, would, I have no doubt, be very acceptable to them."

### *Palestine and Syria.*

In turning your attention to the Holy Land, your Committee regret,



that they have little to report but what may call forth the sympathising tears of Christians over its moral as well as temporal desolation.

The united efforts of the Popish and Mahomedan powers are still directed against those who desire to carry the light of truth into these regions of spiritual darkness; and, as will be seen by a few extracts from the letters and journals of your missionaries, nothing is to be expected, but from the blessing of God upon the most prudent, patient, and persevering endeavours.

Soon after the last Anniversary meeting, the Rev. Mr. Lewis, with the consent of the Committee, set out on his journey homewards on a temporary visit to his friends in Ireland, travelling by the way of Smyrna and Constantinople. He had previously spent six weeks in Jerusalem, in company with Dr. Dalton, Mr. King, and the late lamented Mr. Fisk; and his account of what was transacted there at the Easter season, and of the restrictions laid on the circulation of those Scriptures which can alone put an end to such superstition, is awfully affecting. In a letter, dated Beyrout, June 21st, 1823, announcing his intended departure for Smyrna, he says,

“It is about a fortnight since I arrived from Damascus, having witnessed the departure of the hadgees, or pilgrims, for Mecca and Medina. I had previously re-visited Safed and Tiberias, &c. and spent nearly six weeks in Jerusalem, in company with Messrs. Fisk and King, as well as with Dr. Dalton. We were in time for the Easter ceremonies, and to see how much God is mocked, and man deceived, in a spot the most interesting of all others, and by many, even at this day, looked upon as the most holy in the world. God requires ‘to be worshipped in spirit and in truth;’ but the Christian religion, as exhibited in Jerusalem, must truly and very justly appear in the eye of the Turk, the Jew, or the infidel, to be only a lying vanity—the work of men’s hands; and this especially at every return of that season which is appointed to commemorate the death and resurrection of the Saviour. One sect is almost as much in error as another, although widely different in many things, and their annual exhibitions, in the view

of reason and religion, would seem equally wearisome and abhorrent.

“Thousands of devoted pilgrims were formerly in the habit of going up to Jerusalem to attend the ceremonies, but, owing to the Greek war, the number at present is greatly diminished. Great opportunities were then consequently afforded for the distribution of the Scriptures of truth, and channels were opened, by means of which the living waters might flow into distant lands. But, alas! this year nothing could be done in the Holy City in the way of circulating copies of the Word of God, as on former occasions. I need not say how much this was calculated to distress those who had it in their power, but could not give away a single copy, except privately, and with the greatest caution.

“Let us feel for the unhappy state of Jerusalem, and weep over her miseries of every description; let every Christian do something that may help in any degree to relieve her, and to cut the cords that tie her to the grave. But for encouragement to proceed, let us look to, and depend upon, the promises of God—if we look elsewhere death (scarcely any thing but death) will stare us in the face. The more I have seen of the state of things in this country, and the more I have reflected on the subject, the less do I feel inclined to hide this view of the case from the eye of the Christian public. At the same time it must be acknowledged, notwithstanding many difficulties, that the door of access is gradually opening, and this particularly in reference to the Ashkenazim Jews. This is so far favourable, and I am glad to hear that the Committee have resolved on sending out one or more of your German missionaries to Palestine.”

In reference to the general insecurity of all strangers at Jerusalem, Mr. Lewis then adds—

“I hope the Committee and the friends to the general welfare and peace of Jerusalem, have determined before this to effect something, with the view of obtaining a resident consul or protector, in behalf of visitors and European settlers at Jerusalem, Jews as well as Gentiles. My last visit to the Holy City has convinced me more than ever, of the duty of attempting to engage our friends to see this desirable object put into execution.”

Mr. Lewis remained at Smyrna a

fortnight, and during that short period saw enough to convince him, that it would be a desirable station for a missionary to the Jews, of whom, he conceives, there is a population of about seven thousand. There are also many resident in the neighbouring towns; so that a wide sphere of missionary labours might be found there. What he has communicated on this point is well worthy of attention; and your Committee hope to be able in due time to act on his suggestions.

Speaking of the advantages of the station, he says,—

“The advantages offered in a spot long inhabited by Europeans, and especially where there has been a respectable English establishment, with every necessary protection, are not a few: at all events, the many apparent difficulties which flesh and blood must struggle with in other places, do not here display themselves. For various reasons, therefore, I would strongly recommend Smyrna to the attention of the Committee; suggesting this place, with its neighbourhood, as a station for one or more missionaries, who might arrive here from England, with or without families, and sit down immediately, and with as much ease almost as in any part of Europe. Indeed, after Syria, and the interior of Turkey, I felt, when living in the Frank quarter of Smyrna, as if I had already arrived, I do not say in England, but in some civilized town of Europe, where all were enjoying a like liberty, and consequently happy to a certain degree. The Jewish missionary to Smyrna should be an English clergyman, in which character he would be countenanced by the resident chaplain as a brother minister, belonging to the same church, and he would have access, not only to the pulpit of the factory chapel, (now rather in the hands of the British Government,) but also to the English merchants, and through them to many of the brokers in their employment, who are all of the Jewish nation.”

The Jews themselves at Smyrna are represented by Mr. Lewis as much sunk in ignorance and fanaticism; but some attempt, at least partially, to enlighten them, had been made by one of their own nation, of whom Mr. Lewis gives the following singular account:—

“I have also to give you an account of an European Jew, whom I saw a good deal of during my stay at Smyrna, and as any change, I think, in the Jewish mind, so that it turns not to perfect infidelity, must be viewed as encouraging in the present day, how much more encouraging is it when this change is effected in the minds of any considerable number of the Jews? Mr. C— has lived many years at Smyrna; he is a man of good character, intelligent, and liberally-minded; more than this, he has long since forsaken the traditions of the Talmud, as well as the many common unscriptural practices of the Jews. Having boldly avowed his opinions at Smyrna, attempting to bring others to agree with him in the same sentiments—he was sadly persecuted by his brethren. He had gained over nearly 200 Jews, when a representation was made to the Turkish authorities; in consequence, several of those who were led to believe as he did, were bastinadoed, and punished in various ways; he himself narrowly escaped with his life, being obliged to fly from his house at three o'clock in the morning. A great number of Jews entered, or were about to enter it, with the design of murdering him. From that moment he wholly quitted the Jew quarter, and now lives, as he told me, more securely amongst the Turks. Several of his disciples remained steady to the new doctrines taught them, notwithstanding the persecution, and they are still in the habit of assembling privately, and in small numbers at a time, to hear his lectures, and to converse with him.

Surely a field is here opening, for the missionary bearing the glad tidings of salvation. The great barrier, humanly speaking, between the Jew and the missionary, is the Talmud; but when this is removed, how easy does the way seem to be prepared before us? I allow, indeed, that the next great danger to be apprehended is infidelity, but this I do not think to be applicable to the case of Mr. C—. He appeared duly to respect the Scriptures, and with these I endeavoured to lead him to Jesus Christ, and him crucified, on account of the iniquities of a lost world. I endeavoured to point him beyond the mere light of nature to the light of the Gospel, which is sufficient to enlighten the most ignorant. He gave me to understand he had held conversations with Mr. Fisk, and, I think, with the late Mr.

Parsons, when they were at Smyrna: he also told me he was in possession of the New Testament; and I was glad to hear from him that he refused to give it up, at the time orders were issued to destroy every copy which had found its way into the hands of the Jews."

Mr. Lewis has been at home since the month of January, and will shortly return to Palestine.

Dr. and Mrs. Dalton arrived safely at Beyrout, on the 6th of January, 1825, and he has been since indefatigably employed, in endeavouring to promote the object of the mission, and to prepare the way for future exertions. For this purpose he made a journey to Jerusalem, in the hope of finding it practicable, permanently to occupy that station with his family. His first impression was, that this might be effected, as will be seen by the following extracts from his letter, bearing date, Beyrout, May 23, 1825:—

"Having, through God's goodness, safely reached this place, I feel desirous of communicating with you respecting some matters which my visit to Jerusalem has suggested to my mind. My journal will give you a general outline of the unhappy state of the 'devoted city,' and our merciful deliverance from 'perils by robbers.' The subjects I wish to draw the Committee's attention to at present, I have thought better to communicate by letter. As yet little or nothing has been attempted in Jerusalem: the visits of all the missionaries have been for short periods; none of us can be said to have occupied this station. Before moving my family, (a serious undertaking here,) I thought it most prudent to see, myself, the different stations amongst the Jews, and with this view made my late journey, which I hope the Committee will approve of. I feel now deeply convinced it was a right step. It has been my lot to reside in Jerusalem during a time of unceasing troubles; but, after the most mature reflection, I cannot see sufficient grounds to consider it imprudent for a family to attempt a residence there. As regards missionary operations, from all I could learn, there has been nothing effected amongst Jews further than that they highly respect the English, and seem (as elsewhere) to have lost much of

their natural prejudice against them as Christians: they appear to feel them their friends, and to look to them in times of trouble. As to the door open, little is really known, as nothing of any consequence has been tried. The firman stands in the way of circulating the Scriptures. When men acquainted with the languages used amongst the Jews, viz. German and Spanish, or, more properly, the *Liugua Franca*, reside amongst them, a quiet and imperceptible ingress may be made; prejudices will be got over, and mutual opinions canvassed in a colloquial way. Missionaries must come to this field prepared to wait, and now and then to do 'here a little and there a little.'"

Dr. Dalton, it seems, is equally anxious as Mr. Lewis, that an attempt may be made to procure a Consul at Jerusalem.

On this subject, he says—

"The next matter I have to mention relates to a communication made, I believe, already to you, respecting the possibility of procuring the appointment of a Consul at Jerusalem. As the appointment of consuls now rests with Government, it is possible that a proper application might effect this; and although no claim for Jerusalem can be made on the same footing as for seaports, yet the number of Franks, among the Jews for example, resident, and the occasional passing of European travellers, render it worthy of attention. Could this be effected, it would afford a very interesting situation for a pious man to hold. Few, perhaps, would have more opportunities of forwarding the objects of missions, and particularly among the European Jews resident in Jerusalem. He might also open a correspondence with different consular stations in the Levant, which might be turned to profit, and by his authority and counsel, be often enabled to relieve the missionary: in fact, he emphatically might, and ought to be, a missionary in spirit. His situation would afford opportunities of making some, now rather hostile, feel it their policy at least to keep him their friend, and thus blunt their enmity against the missionary operations carrying on. It is needless to say, in such a place he would require to exercise a very cautious and prudential line of conduct. If this be for the good of the church, may the Lord di-



rect you in the right way concerning it. Our weapons must not be carnal, but mighty through God: may he shew what means he chooses, and teach us in using them only to lean on him. It will be desirable that the Committee should give it consideration. In sending away missionaries, especially with families, it will be most advisable for them to land at Jaffa, instead of Beyrout, if intended for Jerusalem, as this will bring them within one day's journey of that city. Ships from Alexandria may be found sometimes direct to the above port."

Subsequent observation and events have induced Dr. Dalton to hesitate about an immediate removal to Jerusalem. In his last letter, dated Sour, the 28th of October, after mentioning the painful bereavement the mission had sustained in the sudden removal of the Rev. Pliny Fisk, and the departure of Messrs. Lewis and King, the one for England, and the other for America, he says—

"From the state of things in this country, and this afflictive event, I do not look at present to more than pursuing my studies here in Hebrew, &c.; and if spared, and afforded this leisure, I trust it will not be time mispent, as Arabic, &c., has of necessity occupied the little leisure I could from time to time command; and not having enjoyed the advantages which your other missionaries have had at Stansted, I feel this the more necessary, in order that I may be qualified to go amongst the Jewish people: I look forward, therefore, with longing eyes to hail some fellow-labourer from your Society.

"Difficulties and many hindrances attend this mission. I fear in England it is hardly viewed in a just light, and that more is thought to have been done, or attempted, than is the fact. As respects the Jews, we can scarcely estimate it too low. We may, and should expect great things, and, in faith, use every ordained means; but as to Jerusalem, the church should know, and know it that it may stir them up to prayer and exertion, that it is altogether in the hands of the enemy. They must not think any mission has yet been established there, nor, indeed, more than mere visits made to it. Levi Parsons thought the churches should never neglect it. Dear departed Pliny Fisk wished to establish

his mission there, and at one time thought families might safely reside there. It has been visited by others, and I confess I left it, soon hoping to have my family there; but we all saw reason, this year, to hesitate, and what may be the event, the Lord only knows. If this station continues to be untenable, Safed and Tiberias alone present stations within the confines of Palestine for those set apart to the Jewish cause: the numbers in the other towns are very inconsiderable. What I have as yet seen of the Jews in this land, leads me to think they are very prejudiced, and unwilling to listen. If any missionaries are likely to gain acceptance, it is Germans."

Your Committee have pleasure in reporting that Dr. Dalton has been joined by Mr. Nicolayson, and dark as the cloud is, in which at present this once privileged country is involved, they still remember that it is the Land of Promise, and will therefore persevere in their efforts to enlighten it with the beams of Gospel truth, waiting in patient expectation for that time when it shall "no longer be called desolate," when it shall be seen again to be indeed Immanuel's Land; and He shall multiply men upon it, all the house of Israel, even all of it: Ezek. xxxvi. 10.

Letters and journals have been received, since the last annual Meeting, from that zealous and indefatigable Missionary, Mr. Wolf, by which it appears he has journeyed from Palestine to Persia to seek out his brethren in that land. He has been every where received by the British residents with the greatest hospitality. At Bussorah, where he arrived on the 25th of May, 1824, he was most kindly entertained by Captain Taylor, the resident of the East India Company, who afforded him both assistance and protection. He had a room in his house, where he daily saw and conversed with the Jews of the place. With respect to his brethren here, as well as at Bagdad, Mr. Wolf says,

"I found them in general, both at Bagdad and Bussorah, liberally-minded, candid, and very enquiring. The Bagdad Jews are very anxious to buy Hebrew Testaments and Bibles. I sold three Testaments for twelve shillings.



"Saul, the Prince of the Jews, and banker to the Pacha, called on me, and read in my Hebrew Testament for two hours with the greatest attention, and requested me to lend him the book for five days."

Mr. Wolf conversed much with the high priest, and others, on the subject of Christianity, and he adds—

"I did not perceive any sort of displeasure amongst the Jews during my whole stay at Bagdad."

He also preached to the Jews at Bussorah, and distributed Tracts amongst them. At this place he heard a mournful account of the oppression under which his brethren labour in Persia. On this subject he says—

"The Jews of Bussorah, and those of Persia who reside in Bussorah, give a melancholy account of the condition of the Jews in Persia. The Jews there are more oppressed than their countrymen in the Ottoman Empire. There are sixty Jews at Bussorah, who sought an asylum in the land of a tyrant, on account of the greater oppression which they suffered in Persia. Eliau Ben Abraham Levi, a native of Shiraz, called on me. I asked him the reason of his having left Shiraz, where his wife and children are. He replied, 'On account of the hardness of our captivity, which is great, through the abundance of our sins. When we are assembled in the synagogue, we are often surprised by the entrance of a soldier, sent by government, with an order in his hand to pay such and such a sum to the Shah. Our law forbids us to curse the king, and for this reason I will not do so; but I must say we wait anxiously for the redemption, for heavy is our captivity, heavy is our burden, heavy is our slavery.'"

At Bushire, where Mr. Wolf arrived in the month of September of the same year, he was the means of exciting considerable interest amongst the Europeans on the subject of education, which led to a determination to establish schools, on the plan of mutual instruction, for the Armenian, Persian, and Jewish children. A request has been sent by them in consequence to this country, that a proper superintendant of such a school may be sent out, and a strong desire has been expressed also that a missionary

might be stationed there to catechise and instruct the children in the principles of the Gospel, as well as to conduct a regular ministry on the sabbath.

For much interesting information on many subjects, collected by Mr. Wolf, your Committee must refer you to his Journal, in the Appendix of this Report. Subsequent letters received from him announced his departure from Persia, with a design to proceed to Constantinople by way of Odessa. He was, however, attacked by serious illness at Taganrog, in October, and long continued in imminent danger. Under the blessing of God, however, on the attention of Dr. Graves, a medical gentleman at that place, he slowly recovered. Intelligence has since been received by his friends of his arrival at Constantinople, from whence he proposed to return to Jerusalem. Your Committee, however, are not without hopes that he may find many of his brethren prepared to listen to him at the capital of the Turkish empire. This expectation arises from a communication recently received by Mr. Lewis from the Rev. Mr. Leeves, dated Constantinople, Feb. 13, 1826.

By this it appears there is a considerable stir and commotion amongst the Jews in that city. A society has been formed, consisting of 200 individuals, some of them Jews of consequence, who are discontented with the trammels of superstition in which they are held by their rabbies. Great alarm has been taken by the latter, who were using all their influence to reclaim the malcontents, but without effect. Whether the reading of the New Testament was the cause of this difference, Mr. Leeves had not then been able to ascertain; but that the rabbies expected it to be so, appears from their having issued new orders, and used new efforts to prevent its circulation and perusal. Mr. Leeves also adds, as a favourable circumstance, that fifty-two copies of the Hebrew Bible, containing the Old and New Testaments bound together, had been very lately sold at the magazine of the Bible Society.

The chief rabbi sent a person to demand of a merchant, who had pur-

chased a copy, that he should deliver it up to be burnt, but he most positively refused, and sent back a message to his chief, desiring him to look rather to the new Society which had started up amongst their nation, than to him.

Since the receipt of this letter, a more recent one has arrived from Mr. Leeves, and one from Mr. Wolf himself, which mention, that Mr. Wolf, on his arrival at the Turkish metropolis, found that several Jews on whom he had made an impression at Jerusalem, had come to Constantinople, and had increased the enquiring spirit already awakened there, and that parties of them now meet privately together, to read and study the New Testament. Your Committee cannot but view as a providential occurrence the arrival of Mr. Wolf at Constantinople at such a crisis, and earnestly pray, that he may be instrumental to guide some of his enquiring brethren to the saving knowledge of Christ.

#### *India.*

The accounts received from the corresponding Committee at Madras respecting the progress of the Jewish schools under the care of Mr. Michael Sargon, have been satisfactory. It is, however, the earnest desire of the Committee, that a qualified English clergyman should be sent out to co-operate with him in that interesting field of labour: a desire with which your Committee will most gladly comply whenever a competent person shall be found. In a letter from the Secretary, dated the 25th of March, 1825, he says,—

“The Committee have still to lament that their efforts are so cramped, for the want of an efficient person to direct and superintend their operations at Cochin. Three years ago this subject was brought to the notice of the Parent Society, and we had then the satisfaction to receive a letter, informing us of their intentions to supply our wants in this respect; so long a time, however, having elapsed without the arrival of any missionary to the Jews, I am directed again to urge upon the attention of the Parent Society, in the strongest manner I am able, the indispensable necessity there is that we should have the assistance of some gentleman who is qualified to superin-

tend the schools, to remove the cavils and objections of the Jews against Christianity, to explain the prophecies, and eventually to preach the Gospel to them. From a variety of circumstances attendant on the situation of Mr. Sargon, it is too much to expect such valuable and important services from him: he is quite unable to meet their objections, and the consequence is, that he seldom mentions the subject to them, as he says, ‘they only laugh at him and blaspheme.’ Our labours are, therefore, confined to the educating of the Jewish children, and the gathering of a little information, from time to time, regarding their history.

“The Committee are unwilling to have their exertions confined to so small a place as Cochin, and it is their wish, as soon as the Parent Society can send out a duly qualified missionary, to extend their operations along the coast, to establish schools in every town, and to give the gentleman you may send out, such subordinate assistance, as that his duties may be confined to a general superintendence of the schools, and the distribution, and expounding of the Scriptures and religious books. The zeal and activity which are required to institute and carry on a work of this kind, are qualities rarely to be found in natives of this country.”

The Committee at Madras have not drawn upon the funds of the Parent Society; and they express a conviction, that they should even be enabled, under God’s blessing, to support such a missionary as it is their wish to employ, from the funds which might be raised in India for the purpose. A subsequent letter, dated September 10, 1825, has been received from Madras, by which it appears, that Mr. Sargon had recently visited Bombay, where, and in its vicinity, he found many Jews, a considerable number of whom he believes to be Beni Israel. The Madras Committee have resolved to send him there again, as soon as the monsoon on the coast will permit, to endeavour to establish schools, and to promote the other objects of the Society.

It appears that the American missionaries in that neighbourhood have 115 Jews in their schools, and ten Jewish teachers in their employment, but at present they have no schools exclusively for Jews.

Your Committee must now bring this Report to a conclusion, and in so doing, while they would by no means overstate their past success, or over-colour their future prospects, they would appeal to the Christian public whether, upon the facts detailed in this and former Reports, they may not confidently rest their expectation of its continued support, and were it necessary, the vindication of the principles and proceedings of the Society.

Your Committee cannot look on the collateral benefits which have arisen from the efforts of the Society, but as tokens, that the blessing of heaven has been with them, while they have sought and prayed for the peace of Jerusalem. Your Society has unquestionably been instrumental in awakening a considerable number of Christians in this, and in other countries, to a sense of their long neglected duty towards their Jewish brethren; and in so doing, they have removed a reproach from the Christian name, and have presented the religion of the Lord Jesus to the Jews, for the first time for many centuries, in its native purity and loveliness.

No longer can it be said to the disgrace of the professing followers of Him who wept over the devoted city, "Who shall be sorry for thee, O Jerusalem, and who shall go aside to ask how thou doest?"

Your Committee thank God there are now to be found in every Christian country some, who have the mind that was in Christ; who think upon the stones of Zion, and pity to see her in the dust. It is also an acknowledged fact, that since the commencement of this institution, the prophecies of the Old Testament respecting the Jews have been more attentively considered, and justly interpreted, and more scriptural expectations in relation to the future destination of God's ancient people have consequently been entertained.

Your Committee also are well assured, that the cause of Israel introduced by this Society, has been in many cases, not only at home, but on the Continent, the means under God, of reviving and strengthening the principles of true religion amongst

Christians themselves; a result which, while it awakens gratitude, excites no surprise, since, it is but the fulfilment of that irrevocable promise, "I will bless them that bless thee."

The collateral advantages too, which have arisen in the populous vicinity of your own Chapel, are neither overlooked nor undervalued by your Committee. The benefits of a stated ministry, a Sunday school, of 400 children, an infant school, in the week days, of 150 children, and a benevolent Society, for relieving the sick poor, are amongst some of the blessings, which have there accrued to *Gentiles*, from the attempt to do good to Israel.

Were it even true that these were the only benefits your Society has produced, and that none of the lost sheep of Israel had been gathered into the fold of the Saviour—your Committee would not think they had laboured altogether in vain. But that this is not the case, the present Report alone sufficiently testifies. Three Israelites baptized in England, and one hundred in Berlin, during the past year only, abundantly prove that your exertions have not been without some apparent fruit, of the solidity of which a charitable hope at least may be indulged. And looking to the many instances of conversion recorded in former reports, your Committee cannot but hope, that "the Lord is indeed taking them one of a city, and two of a tribe, and bringing them to Zion."

And, when to this is added the important fact, that six converted Israelites have been for several years past declaring among their brethren the faith which once they destroyed, your Committee have no fears lest the Christian public should be misled by any groundless assertions, that the efforts of your Society have been unattended with a blessing to the lost sheep of the house of Israel.

But, after all, your Committee will again repeat what they have often declared, that they do not consider success as the criterion of their duty, or as the ground of their encouragement. The command of Christ is their rule, and the promises of Jehovah to his ancient people are their unfailing en-



couragement. In humble obedience to the one, and in firm reliance on the other, they are resolved by God's grace to persevere in their work.

The national conversion of Israel, the Scripture expressly teaches, is to be preceded by many preparatory signs. While the word of the Lord is proclaiming to them, there is to be expected a noise amongst the dry bones, and a shaking, and a coming together of bone to his bone, and a coming up of sinews and of flesh, before the breath shall finally enter into them.

Now, in the present condition of the Jews, that figurative prediction of the prophet seems to your Committee to be accurately realized. That condition is thus described in one or two eloquent discourses on the fall and final restoration of the Jews, recently published by a Clergyman, unconnected with your Society, and dedicated by permission to the Lord Bishop of London :—

“ True, (says he,) the veil still shrouds their minds, but through its rent the light of truth begins dimly to dawn. True, their longing eyes are still turned towards their captive Zion, in search of that Immanuel whom they yet continue to expect, although he has long since appeared; but many now begin to feel serious doubts knocking at their hearts, and saying already, ‘ Is he come?’ Hence the minds of some of these Jews are at this instant in an indescribable ferment. Intelligent Jews now begin to waver about the divine embassy of Jesus Christ. They are struck with a sifting astonishment at the striking similitude of Jesus to the predicted Messiah; they ponder more deeply on the applicable prophecies of Isaiah, and the fabric of their delusion begins to totter.”

Your Committee have adduced in this Report ample evidence to shew that this picture is not overdrawn; and is this a time, then, they would ask, to suspend your labours, and to grow weary in carrying the message of mercy to Israel? Is it not rather the time for Christians to redouble their zeal, and above all, to bend their knees, and to lift up their hearts with their hands to Him that dwelleth in the heavens, that he would pour out his life-giving Spirit on his ancient people, and perfect the work which he has begun. This glorious consummation, which is to be as life from the dead to the world, may not indeed be designed to gladden the hearts of the present generation, but still it is the duty of the Christian church to be seeking for it in patient waiting upon God; and we know that in so doing, we are in unison with that great and everliving Intercessor, who hath declared, “ For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

May this spirit increasingly prevail among the members of the Society; and may they account it all honour to be employed as pioneers and as heralds in casting up the highway; in gathering out the stones; in lifting up a standard to the people; in proclaiming to Zion, “ Behold, thy salvation cometh! behold, his reward is with him, and his work before him!” preparatory to that blessed period when they shall “ call them, The holy people, The Redeemed of the Lord; when they shall be called, Sought out, A City not forsaken.”





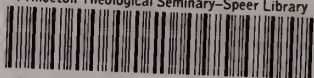
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